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16. 17. 18.

THE
MEMORIAL
BLE, AND TRAGICAL
HISTORY, OF THE PER-
SECUTION IN AFRICKE:
vnder GENSERICKE and
HVNRICKE, Arrian
Kinges of the Vandals.

WRITTEN IN LATIN BY
the blessed Bishop VICTOR of Vti-
ca, who personallie (as also S. AV-
GVSTINE the famous Doctor)
endured his part thereof.

WITH
A BRIEFE ACCOMPLISHMENT
of the same History, out of best Authors:
together vwith the life and acts of the
holy Bishop Fulgentius, and his
conflicts vwith the same
Nation.

Nothing newe vnder the Sunne. Eccles. I.

*The Spirit and the Spouse say, come, and vwho hea-
reth let him say, come. Apoc. 22.*

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 nargent)() (teth the)(A N N O . 1569.
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)()(of)(1541.

TO
 THE VERTV-
 OVS, AND DEVOUTLY
 AFFECTED, HIS DEARE
 MOTHER: PERSEVE-
 rance in the paths
 of Godlines.

HERE want not (Deare
 Mother) vvhho vwith their
 newe gifts, wil impart to
 you the hopes of an hap-
 py yeare: vvcary I no
 lesse then your selfe, of
 nouelties, present you
 rather with a jewell of no lesse antiquity,
 then price: which long hath vnworthely
 layen hid, when most of all stood the ver-
 tue thereof in request. Stale it is not, nei-
 ther doth the age thereof diminish the esti-
 mation, but enhaunce it: quality of writers
 A ij. and

and Authors being now at that passe, that by proportion of antiquity their value commeth to be rated. No otherwise then as in pretious stones and gold is commonly accustomed, the first whereof the more families they haue enriched and beautified, lesse are held in suspect; the later, howe much farther yeares it pretendeth in the stampe, fayrer currence it commonly findeth in the exchaunge, countenance being deriued from the continuance. Meruaile not if to you a woman, I translate a Divine; to one nothing curious in controuersies, send a Father of the primitive Church. No Author this aboue your reach; no high discourse of difficile questions: but being deliuerer of a playne history, fuller of excellent examples, and pithy motions to perfection, then of subtle points or intricate matters; I judged nothing more worthy on which you might employ your vacant houres, or I my time and trauaile. Great plenty of things deserving mature cōsideration herein you haue: peruse them, vse them, print them in your minde; and what you admire in others, apply to your selfe.

R. Y. S. M. L. A. D.

THE



T H E
P R E F A C E O F T H E
T R A N S L A T O R.



Y that which I found in my selfe, when I hapned to reade this tragical history, and by well pey sing the substance of this Author, it was not hard for me to perceiue, that if he speake English, he might worke meruails in soules. To instruct the understanding, to moue the will, to illuminate the hart, to enkindle the minde, to remoue the mists of ignorance from mens wits, to enflame the right beleeving soule vnto zeale, I sawe matter more then sufficient. Let me deserue the blazon of a lyar, if reading this discourse, the attentiuue and impartiall vmpaire admire not, to see howe like cvermore thornes are to thornes; and grapes vnto grapes; wheat vnto wheat; & chaffe vnto chaffe; sheepe vnto sheepe; both children of darkenes & of light to their forefathers. If therein the weake in faith finde not assurance of Gods assistance; the tempted, discreete meanes of resistance; the sound conso-

A iiij.

consolation incredible; the corrupted their soules touched to the quicke. If herein be not many notable singularities of Historicall antiquity, and so many passages of points Ecclesiasticall, that the faith and face of the vniversall Church of Christ, at those dayes may most lively thereby be described; the belief, rites, ordinances, and government thereof: even at those dayes, when the thre famous and chiefe Doctors, Hierome, Ambrose, and Augustine, had immediately before together flourished. Argument and forme of the persecution, was no other, then this which followeth. After the Vandals had as an vncataracted torrent, or mercyleſſe inundation, ouerrunne France and Spayne, they passed into Africa, wrested the same from the Roman Empire, there established the seat of their Kingdome, and jealous of their newe conquered Dominion, deemed nothing more ſecure then as the Mediterranean Sea did by vast and boysterous waters ſeuer them from the Empire: ſo by diſſonant & irreconciliable opinions, to deuide the peoples harts from all ſociety with the ſame, to alienate them from the communion in belief with Greece & Italy. Wherunto, when the Arrian herefie (which had alreade infected the Vandals, and in Africke had long ſince canker-wisē crept into many harts) ſeemed most proper; Gensericke their King by terror,

terroure of lawes gaue countenance to the ſame, & enterprized the vitter extirpation of the faith. Not indee de vrging in exprefſe tearmes to deny Christ our Lord to be equall to his Father, or to confeffe any point of Arrianisme againſt their conſcience (for it had beene too palpable abomination even to the ſimpleſt ſenses) but only importuning for conformy ſake, to ſuffer themſelues to be ſprinckled with water of the Arrians handes, vnder cerayne forme of wordes diſſerent from the Catholike manner, and at leaſt-wiſe to forſake the accuſomed ſacrifice of the Church, and reſort to their pretended prayers. For recuſancy of which ſacred religious impieties, ſuch thinges endiuſed the Godly of thofe times, as haue ſcant beene heard of: whose calamities make the ſubiect of this booke. But no wiſdome is there againſt the wil of the highest, nor counſaile againſt his determination, nor preuention againſt his prouidence, nor machination againſt his might; who firſt by horriblie famin and mortaſity eafeſed for a ſeason the yoke of his afflieted, and finally after four-eſcore and tenne yeares, ſubduing the Vandals by the hand of the valorouſe Belisarius, reunited the Prouince both to the Roman Empire and communion of the true faith: Full is the history Ecclesiasticall; full are Eusebius, Sozomen, and Theodoret, of the perſecutions rayſed by Jewes and Infidels, againſt the

smoothly deliuered as might be required: the law
of a Translator abridging my liberty. For had I
not in this case chosen rather to be scene Religious
iuyler, then sond licetiate Paraphraſt, more could
I haue beautified and graced my labour, to the
Reader perhaps, but not to myſelfe, who hold pre-
cise truthe to be the very beauty as of history, so of
translation. Neither becometh it me to excuse the
harshnesſe of the African names, which Pliny
advertiseth ſcarcely able to be committed to let-
ters. In the edition of Basil, two bookeſ of the
thre are by chapters diuided, but ſo unfittingly
to the context of the matter, that a dimme iudge-
ment may apparantly diſcernē, that neither Vi-
ctor, nor yet any man of learning was deuifer of
ſuch disorderly order, and confused diſtincſion. The
whole haue I diuerted into chapters alſo, but
in a more proper and conuenient ſort: as combi-
nation of the ſeverall matters beſt diſpoſed. At
places of marke, or elſe of ſpeciall diſſiculty, by the
Authors wordes iuſtified in the margent, ſhall the
iudicious reader be unprefuaded of his owne
ſeſſe. The care of whose commodity might haue
ſurther extended my preamble to ſo iuſtant
an Author; but that little ſaid ſooner
findeth pardon, then doth
prolixity.

(* *)

THE



THE FIRST BOOKE.

CHAPTER. I.

The horrible cruelty of the Vandals, vpon
their first arriuall in Africke.



HE ſixtith yeaſe (as is An. Chriſtian. apparant) hath nowe his 427. course, ſince the cruel and ſauage Nation of Vandals ſet foote into the boundes of Africke, crossing ouer with eafeiſe paſſage at the ſtraiſt, where beſtweene Spayne and Africke, this great and large ſea preſſeth it ſelue into the narrowe diſtance of twelve miles. Their whole power then paſſing ouer, by policie of ali. Ge-
niſericke the Captaine, it was forthwith ſet. Pro-
(for greater terroure of their name) orde-
red, & Agat. Tiuericke

red, that the whole multitude should be numbered, as many as their mothers womb had vntill then brought forth, amounting old and young, seruants and masters, to fourescore thousand. Which number being doubtfully published, is euen at this day thought to be so great of men of armes, whereas the number of such is now but small and weake. Finding therefore a peaceable and quiet Prouince, their wicked troupes did on all coasts set vpon the flourishingt part of the land: who wasted, destroyed, and with fire and sword consumed every thing, not sparing so much as the shrubbes and bushes which bare any fruit, least those, whome peraduenture dennes in the mountaines, steepe cliffes of the earth, or other bard places did hide in secret, might (being fled away) sustaine themselves with such forrage. Thus while with cruelty they raged, no place remayned free from their vexation.

• Basilicis
Sanctorum In Churches especially and :: Temples of the Saints, in Church-yardes and Monasteries more villanous was their furie, & with greater flames they burnt downe houses of prayer, then they did Cities and Townes. Where by happe they founde

the

the gates of Gods honourable Palace shutte, with strokes of their :: Maces :: Dexu they forciblie made entrie: so that it um, vvi might rightly at that time be said. *As if they had beene in a woodc of trees, so hewed they downe with axes the gates thereof: in the axe and hatchet they threwe it downe.* Thy Sanctuary in earth they burned with fire; they contaminated the Tabernacle of thy name. Howe many excellent Bishoppes, and :: noble :: Nobl Priests were by diuers kindes of paines made away, being tortured to deliuer vp what gold or siluer souer they had, either of their owne, or appertayning to the Church. And that all which was extant might through constraint of paine be vttered, they vrged the offerers afresh with torments, pretending part only, not the whole to haue beene deliuered. The more also that any man rendred, more they thought he refusued. Mouthes of some they opened with poles and barres, thrusting in stinking mire and dirt to extort confession of mony. Some they tormented with wresting their foreheads & legges with sinewes, :: vntill they twanged with stretching. To very many (as if entribu • Rem
uis. they had beene pitched or rozend vef- fels)

selfs) they vnmercifully powred in at their mouthes sea-water, vinegre, dregges of oyle, grease, with many other matters of torment. Neyther weakenesse of sex, nor respect of gentrie, nor reverence of Priesthood mitigated their fierce mindes. Nay, there did their fury most abounde, where appeared any dignity or worthinesse. Howe many Priests, and how many notable personages they charged with mighty loades, as if they had beene Cammellles, or other beasts of burden, able I am not to declare: nor yet those whome with gaddes of iron they hastened forward: some of which pittifullly vnder burdens yealded their ghost. Aged gruity, and reverend gray haires, adorning the head like woole, found no priuiledge of mercy: guiltlesse infancie felt their barbarous rage, which dashed them against the ground, violently pulling the little ones from their mothers brests: others wide stretching their tender legges, tore them a-sunder from the fundament. Cap-

Judg. 16. tive Sion might then sing in her gates. *The enemy hath resolued to fire my territories, to slay my infants, and that he will dash my babes against the ground. In some edifices of the*

greater

greater buildings and houses, where fire could lesse serue their malice, demolishing the roofes & walles, they left their beauty equal to the earth. So that now the auncient statelines of the Cities, which was in time past, no more is to be seene, then if it had never beene: yea most Townes have few or no inhabitants. For even at this day what so may be found remayning, :: are eftsoones laid wast & desolate: as they vtterly haue in *Carthage* ruined the Theatres, the Temple *Memory*, with the passage furnamed :: *Celestis*. And to speake of those :: An Idoll of the Afri- thinges which touch vs nearest, the chiefe cans, of Church where lie entombed the bodies of vwhich mes the holy Martirs *Perpetua* and *Felicitas*, that other of *Celerina*, of the *Scillitans*, & the rest *Prosp. Am.* of the Churches vnsubuerted, :: they by li- :: Suæ reli- centious tiranny enslaved vnto the seruice gioni licen- of their owne religiō. But where any mu- tia tyranni- nitions were, whereunto their laberous ca man- furie could not by assault attayne, innu- paue:unt merable multitudes being brought to- gether round about such Castles, with dead- ly weapons they slue them, to the intent that by stench of putrifying carcasses, they might extinguish, whome, kept off by walles they could not approch.

:: B. deso-
labantur.

P. S. P. F.
delolantur.

of the Afri-
cans, of
vwhich mes-
tion, Tert.
Prosp. Am.
:: Suæ reli-
gioni licen-
tia tyranni-
ca man-
paue:unt

(afterwardes King of Italy) who out of it paid him alwayes tribute, as to the Lord thereof, retayning neverthelesse a portion vnto himselfe. Besides this he speedely charged his *Vandals*, that they should vtterly chase away naked the Bishops, and the Laytie also of the better sort, from their Churches and mansions. Which was accordingly in most of them performed : Many, aswell Bishops as Lay-men of marke, and honourable persons, to be slaues vnto *Vandals*, we our selues haue knowne.

CHAP. IIII.

Howe the Bishop and Clergie were handled at Carthage.

¶ S. Augustine wrote his booke de hæresibus, vnto his Disciple Quodvult-deus, per- haps this man. And his Epistle nauigation to bring to the City of Naples in

AFTER this commaunded he :: *Quodvult-deus* Bishop of the said City *Carthage* (a man well knowne to God and the world) and with him a very great company of the Clergie, naked and spoyled to be thrust into wether-broken ships, and so banished : whome God of his mercy full goodnesse vouchsafed by prosperous

in *Campania*. Senators and men of worship he first quayled by cruell confining from their mansion places, and afterward expelled them beyond the Sea. Nowe then the Bishop being (as hath beene declared) thrust out with his :: reuerend Clergie, forth-vvith deliuered he vp to his owne Religion, the Church called *Restituta*, at vvhich the Bishops customably made their abode : the rest also vvhich vvere vwithin the vvalles, he tooke away, together vwith the goodes vnto them belonging, and of those without the walles, he seazed as many as he would; especially vpon two very fayre and large of the holy Martyr *Cyprian*; the one where he shedde his bloud, the other where his body vvas buried; vvhich place is called :: *Sheepe-cotes*. But vwho is he that can :: *Mapalia*, vwithout teares call to minde, howe he gaue commaundement, that the bodies of our dead should not (but in silence and without solemnity of hymnes) be brought to the graue ? Whereunto he also added, that the Clergie remayning should be punished with :: exile. While these things :: *Exilio aliquo*, vvere doing, the :: principall Priests *Exitio*, and notable persons of those Prouinces, :: *Magni Sacerdotes* *Bij.* which

19. vnto Deo-gratias, see-meth vnto him, who was this mans successor. :: Clero venerabili.

• Molacca
tholice
matis.

with to be brought : which *Sebastien* taking in his hand , spake thus . This loafe that it might come to this finenesse and whitenesse , as to be counted fitte for the Kinges boorde , was first boulted from the base gurgeons and branne , then , of a heape of flower was moystened with li- quor , and so passed water and fire , com- ming thereby to be both faire to sight , and pleasant to taste : * Euen so haue I also already beene grownd in the :: mill of our Catholike Mother , purged as cleane flower , and tryed with the siue , sprinckled with the water of Baptisme , and baked vwith the fire of the holy Ghost : and as this bread out of the Ouen ; so haue I by the diuine Sacraments (God being the workeman) issued pure and cleane out of the celestiall Font . But may it please you to performe that which I nowe propose ; let this loafe bee bro- ken in pecces , steeped in vwater , moul- ded againe , and then put into the ouen , thence if it come out better then it al- ready is , I vwill doe as you exhorte . Which proposition when *Gensericke* with all them in presence had heard , he was so intangled , that he could finde no so- lution ,

lution , and therefore afterwardes slewe that warlike personage , by another sort of argument .

CHAP. VI.

*The Church sore oppressed : Bishops
banished.*

Immo-
landi. **T**O returne from whence I digressed : **T**he sauage commaundements rayed vp daylie terroure , so that compassed in midst of the *Vandals* , we had not any leasure to take breath : neyther might place of :: **I**mo-
praye or :: **s**acrifising , be any where obtained by our complaints , so that the **p**rophefie was then manifestly fulfilled . **N**owe is there neyther *Prince* , *Prophet* , nor *Dan.* 30. *Captaine* : nor place to sacrifice vnto thy name . **E**uery day wanted not injuries , euen to those *Priestes* , who were in such regi-
ons , as payde contribution to the *Pal-
lace* . * **I**f any man in his exhortations to the people , named by chaunce (as the manner is) *Pharao* , *Nabuchodonosor* , *Ho-
lofernes* ; or any such like , it vvas layde to his charge , that this he had mentioned in derogation of the Kinges person , and **b**anishment was his immediate rewarde .

B iiiij.

Never-

* Neuerthelesse as this persecution was in some place openly practised; so in another quarter was it more * covertly put in vre, that by such deceipt sooner might the name of the Godly be extinguished. Many Priests we knewe at that season for this cause exiled; as *Urban* Bishop of *Girben*, *Crescens* metrapolitan of the *Aquitain* City, vwho had vnder him six-score Bishops suffragans, *Habet-deum* of *Theudeles*, *Eustrace* of *Suffecta*, and two more of *Tripoly*, one of *Vicissibrata*, and *Cresconius* of :: *Een*: *Fælix*

∴ B. Nicænum.

* * received one *John a Monke* from the other side the Sea, with diuers others also, whome it were ouer long to recite: during whose exile, neuerthelesse it was not permitted to enstall others in their Cities. Amidst those troubles stood the people of God fast in their beliefe, and like bees labouring their hives, and combes, encreased and grewe strong by the :: sweet tenuels of faith. In so much that the Scripture was accomplished. *The more they were afflicted, the more they multiplied, and preuailed exceeding much.*

∴ Melleis
Fidei clau-
elus.

Exod. I.

CHAP.

CHAP. VII.

Of *Deo-gratias* and *Thomas*,
Bishops of Carthage.

IT came to passe in processe of time, that to the city *Carthage*, after so long discontinuance & desolation, was at request of *Valentinian* the Emperor, ordayned a Bishop, who had to name *Deo-gratias*. The actions of whome & what God wrought by him, who so shoulde endeauour particularly to set downe, the day would faile him before he had deliuered any just part thereof. Being created Bishop, it fell out (our sinnes so deserving) that *Gensericke* in the fifteenth yeaire of his raigne, tooke the most noble and famous City *Rome*, carrying away with him the treasure of many Princes, together with the people. After the arriuall of which captiue multitude at the *African* shore, the *Vandals* and *Moores* sharing them (as the fashion of the *Barbarians* is) husbandes were separated from their wiues, children from their parents. Forth-vvith this notable Prelate full of Gods spirit, caused all the golden and siluer vessels belonging to diuine seruice, to be sold for their redemption from barbarous

title dying, seeme nowe to be onely three; if at least-wise there be so many: *Vincens* :: P.F. P.S. the :: *Vigilane* Bishop, *Paul* the :: *Sitmaritane* haue *Gigantus* and *Sinnaritan*. *Gigi-* (a *Paul* indeede no lesse in desert, then name) and one *Quintian*, who flying the persecution liueth nowe a forraigner in *Adessa* a City of *Macedon*.

CHAP. VIII.
The notable constancy of Maturian and Maxima, as well in vowed chasity, as in profession of faith; and what followed thereof.

WE find in that season many martyrdomes, but of Confessors a great multitude: some of whome I vwill endeauour to recite. One of those *Vandals* whome they cal:: *Coronels* of thousands, had to his slaves :: *Maturian* and *Saturian*, :: P.F. *Millenarius*. and two of their brethren: and with them *Mar-* and two of their brethren: and with them *tinian*. was fellowe seruant, a notable handmaide of Christ named *Maxima*, both in body and force beautiful. *Maturian* being an Armouer, and doing seruice very agreeable to his Lord, and *Maxima* gouerning the housshould, it entred into the *Vandals* imagination to joyne them in marriage, thinking by wedlocke to establish their loyalty to-

towardes him. *Maturian* (as worldly yong men are vizont) affected the marriage: *Maxima* already :: consecrated to God, :: *Deo* *re-jected* the spousals of men. When *crata-* the time came that they should goe to the solitary chamber of their secrets, and that *Maturian* (ignorant vwhat God had decreed of him) was desirous to be bold with her, as with his wife, the seruant of Christ with quicke voyce answered him :: *To Christ (O brother Maturian) I haue dedicated my body, neither can I be partaker of humane* * *marriage*, *seeing I haue already a heauenly and true spouse; but this counsaile I give thee. It is in thee if thou wilt so bring the matter to passe, that thou thy selfe maist also delight to become his seruant, whose spouse thou seest I haue chosen to be. So well framed this motion through our Lord Gods appointment, that giuing eare to the Virgin, he aduaced the gaine of his soule in his yong yeares. To the *Vandals* eares came not the contract of this :: spirituall secret, vntill *Maturian* nowe mortified & changed, per-swaded his brethren likewise, that as his true brothers they would partake of the treasure, which he had found. He thus*

:: *Christo membra corporis mei dicaui nec possum humanum sortiri coniugium.*

* :: *Spiritu-lis secreti commer-cia.*

con-

Conuer- :: conuerted with his three brethren, they sus. At this altogether, with the Mayde in their com- day such as pany, issuing priuily forth, were associa- Monaste- ted into the Tabracene Monastery, which ties became the noble Pastor Andrewe then gouerned. not Eccle- And she not farre from thence lived in a siasticall, Monastery of :: Virgins. This could not are called be hidden from the Barbarian, who by dili- Conuersi (conuerts) gent search and many rewardes, made en- :: Puella- quiry after them. Finding out therefore, rum. :: Non iam :: no more his slaves, but Christis, with fet- sua, sed tters & torments, he vexed the seruants of Christi anciplia. God : dealing with them, not onely that they should vse carnall knowledge; but (which is worse) that with filth of reba- ptisation they should defile the beauty of their faith. King Genserucke, to whose eares this matter at last came, gave charge that they should be so long tortured, vntil they consented & yealded to his will. He com- mads strong trunchiōs knotted like a saw, :: Palmatos and :: as bigge as one could gripe, to be ad- dressed with their clubbed ends : which not only brake their bones, dashing a- gainst their backes, but pearced inward al- so with their sharpe prickes, and fetching stremes of bloud, by renting the flesh dis- couered the bowels. Neuerthelesse in the day following were they alwayes made whole

whole, in so much that often (& for a long space) no signes of their hurts appeared, which by Gods holy goodnes were euer- more cured. This passed, and *Maxima* re- mayning vnder sore imprisonment, was streatched out vpon an vnmerciful: payre :: Compe- of stocks, whome as the seruants of God de crudeli- visited with great resort, before them all P F. Cus- pide. the strong timbred engine & huge peeces of wood, became rotten, and fell asunder. This miracle both is famous by the report of them all, & the party to whome the pri- son appertayned, affirmed to me with an oath that it was true. But when the *Vandal* neglected to acknowledge her vertue, Godsanger beganne to worke reuenge in his house. He himselfe with his children dyed, and the best also of his cattle perish- ed. The Lady remayning a widowe, de- stitute of Sonnes and substance, offered as a present the seruants of Christ to :: *Sersaon* :: P.F. Se- the Kings cosen; Who having received *Saon*, them very thankfully, an euill spirit began presently by occasion of the Saints, in sondry wise to vexe his children and fami- ly. What happened the King had word by his Kinsman, and decreed thereupon that they should be sent into banishment to :: *Capsur* a Heathen King of the Moores. :: B.Capsus As

:: Virgin-
num Dci.

As for Christ's handmaide *Maxima*, he of his owne motion, as one confounded and overcome, dismissed her: who yet liueth Mother to a multitude of:: Gods Virgins; and is one whome I knowe well. They were conuayed & deliuered vp to the said King of the *Moores*, inhabiting in the desert called *Cap: apict*, where the Disciples of Christ, beholding amongst the *Gentils* diuers prophane sortes of sacrifices, beganne by admonition and example also, to invite the *Barbarous* nation vnto knowledge of our God. By which meanes they gayned to Christ a huge multitude of the rude *Gentils*, amongst whome the name & fame of Christian religion had never before beene blazed, nor spred by any man. Then bethought they howe best the vnu- manured & barren soile, might by preaching be cultured, and prepared to receiue the seede of the Gospell, and subsequently be watered with holy Baptisme. Sent are messengers through the wide journies of the wildernesse, and arriuing at length at

* * *Rome*, make petition that some Priest & :: Ministros with him :: Deacons, might be sent vnto a people imbracing the faith. Which suite :: Pontifex :: Gods high Bishop with no small joy accom-

accomplished. Erected is a Church; baptiz'd are wonderfull great numbers of the *Barbarians*, and of those which vvere Wolues, encreaseth a plentifull flocke of Lambes. Relation whereof when *Capsur* had made to *Gensericke*; swelling with enuie, he willed the seruants of God to be drawne by the feet at Chariots tailes in ful course, so to end their liues amongst thickets and thornes, and that the bodies of those innocents haled forwardes & backwardes, should be torne with sharpe pricckles of the bushes and brambles: being in such wise boūd, that they might view each others end. Who as they thus tyed beheld one another, the wild horses being in race, and the *Moores* lamēting at the sight, euery of them at the point of the swift flight thus tooke his farewell. O brother pray for me, God hath fulfilled our desire: O this is the way to the kingdome of heauen. In such wise pray sing and singing, and the Angels rejoicing at the sight, their soules departed; where eu'en vntill this day our *Lord Iesus Christ* leaueth not to worke great *miracles. B. *Faustin* Bishop of :: *Burtinita* * protested to me once, that in his presence :: *Buronius* a blinde woman there receiued her sight. tanus. P.F.

maritha,
Galibus,
Ammonis,
Prol.
:: Corpus
Chr. sti &
sanguinem
pavimento
inserunt.
&c.

they entered at the very houre, when the diuine Sacrement was in distributing to the people, and with extreame fury :: scattered on the pavement the body and bloud of Christ, prophaning the same vnder their beastly * feete.

C H A P . X.

* *The glorious profession of Armogas, his miraculous tombe. The happie constancie of Masculas.*

ab. Armogastes.

ab. Cabal-

:: P.S. P.F.

Canabini.

AT this time *Gensericke* by the setting on of his Bishops, gaue commandement that none but *Arrians* should beare office in his, or his childrens Court. They came amongst others, to our :: *Armogas*, whose legges when they had often and long strayned vwith bigge stringes, and with nipping and twanging sinewes had as yet rather wrinkled only, then furrowed his forehead, wherein * Christ had fixed the standard of his Crosse: the Saint looking vp to heauen, the strings and sinewes brast in sunder like spiders twist. When the Torturers sawe the sinewie thongs burst, they brought againe and againe stronger cordes, yea :: horse-ropes;

all

all which came to nothing at his only calling vpon the name of God. Hanging also by one foote with his head downeward, he seemed to all men as if he slept vpon a feather-bed. When *Theodorick* his Lord, and sonne to the King (torments not preuayling) would haue commaunded him to be beheaded, he was stayed by his Priest *Iocundus*, telling him: you were better make him away by sondry vexations. For if you kil him with the sword, the Romans will beginne to publish him a Martyr. *Theodorick* hereupon condemned him into the Prouince of *Bizagena*, there to digge pittes: afterward (as it were to greater despite) he willed that he should be a Cow-heard hard by *Carthage*, where hee might be seene of all men. At which time hauing reuelation from our Lord, that his houre of rest approached, he called vnto him one *Felix* a worshipfull Christian, Steward of the Kings Sonnes house, and which reuerenced *Armogastes* as an Apostle, and said vnto him: the time of my dissoluing is at hand, I desire you by the faith which both of vs embrace, that you will bury me vnder this Elme tree, which if you doe not, you shall render account

C iij.

therof

thereof to God : not that he cared where or howe his body should be buried , but that it might be manifest what Christ had reueiled to his seruant . *Fælix* answered : farre be that from me , venerable Confessor : nay , I will bury you in a Church with that triumph and honour that you deserue . Blessed *Armogastes* replied , not so ; but you shall doe as I haue said . He loath to contristrate the man of God , promised indeede to fulfill that which he requested . VVithin very fewe dayes , the performer of so good a confession of faith , dyed . *Fælix* hastened to prepare the designed graue vnder the tree ; and because the knotty rootes intangled vvith the drie earth , bredde delay ; least the Holy body should be buried vvith the latest , cutting the rootes quite away , and digging much more deepe , they beheld a ready coffin of very glistening marble , such as perhaps fewe or no Kinges haue enjoyed .

But neither am I to pretermitt one :: *Masculas* :: Master of the revels ; whome diuersly shot at , to depriue him of the Catholike faith , the King himselfe at last with glosing wordes inuited , promising

to

z: B.Mascu-
linum .
z: Archi-
mimum .

to heape vpon him riches , if to his will he lent an easie eare . When for all this he remayned constant and vnconquered in faith , the King vvilled that he should vnder-goe the sentence of death ; yet craftely gaue secreat instructions , that if at the exgent he dreaded the stroke of the brandishing glaive , so much the rather he should dye , not thereby being rendred a glorious Martyr : if contrarywise he vvere found constant in his confession , the sworde should be stayed . But he (Christ giuiug him solid foundation) became an vnmoueable pillar , and retourned a glorious Confessor . Though the envious enemy vvould not make him Martyr : yet could he not violate the dignety of a Confessor .

CHAP. XI.

*The magnanimous resolution of
Saturus .*

WE knew an other at the same time by name *Saturus* , vwho being a bright member of the Church of Christ , many times :: with catholike liberty repro- :: Catholica ued the impiety of the *Arrians* : & Steward liberate.

C iiiij.

he

he was of Hunricks house. Conspired it was
 :: P F P.S. through the instigation of :: Mauridan a
 Matinado. Deacon, whome vngratious Hunricke sin-
 gularly respected, that *Saturus* should be
 made an *Arrian*. Honoures with much
 riches are proffered in case he cōsent, dire-
 torments are prepared if he refuse, this op-
 tion being set before him, that vnlesse he
 obeyed the Kinges commaundement at
 the first discussion, presently forfeyting
 house and substance, his slaues and chil-
 dren should be sold, and his wife before
 his eyes, be deliuered vp in wedlocke to a
 camel-driuer. He on the other side full of
 Gods spirit, preuenting in a sort their wic-
 kednesse, doubted not to exasperate their
 fury so farre. Whereupon his :: wife with-
 out her husbandes priuity, secretly be-
 sought respite, and obtayned it at their
 handes, who had in charge the putting of
 this rigorous sentence in execution. Then
 went she a second *Eue* vnto her husband,
 being before hand :: taught her lesson, and
 :: aduertised what to say: yet found she not
 him an *Adam*, that would dare to touch
 the illecebrous aples of the forbidden tree.
 :: Non In- For :: not *Indigent*, but *Satured* was he cal-
 digensed *Saturus*. Iled, saturate with the plenty of the house
 of

of God, and one that had drunke at his
 delicious stremme. To the place where
 her husband al solitary was at his prayers,
 came this woman; her garments rent, her
 hayre about her eares, accompanied with
 her children, and a litle sucking infant in
 her handes; whome casting at her hus-
 bands feete, and with all her armes about
 his knees, she hissed forth this serpentine
 voyce. Haue compassion (O my sweetest)
 of me thy poore wife, and no lesse of thy
 owne selfe; haue compassion of these
 children common to vs both. Here be-
 hold them before thine eyes. Let them
 not be subiect to seruile condition, whome
 descent of our stocke hath made noble.
 Let not me be yoked to a base and shame-
 full marriage, yea and my husband yet a-
 liue: me (I say) who so often at feasts ap-
 plauded to my selfe in my *Saturus*. God
 knoweth full sore against thy will shalt
 thou but doe that, which voluntarily per-
 haps many haue yealded vnto. He gaue
 her for answeare those vwordes of *Job*. *Job 2:*
Thou haft spoken like a foolish woman. Well
 should I be afraide, if there were no other
 joy, then the bitter sweets of this life.
 Thou seruest nowe the Diuels turne, O
 wife:

wife : who , if thou didst loue thy husband , wouldst neuer drawe him to a second death . Let them take away my children , seperate my vvife , spoyle me of my goodes , I secure of my Lordes promise , will sticke fast to his vvordes .

Luc. 14.

If any man shall not forsake wife , children , landes , or house , he can not be my Disciple . The end was this : the woman refused by aduised reasons , went her way : Saturus courageous :: for a Crowne , is examined , spoyled , punished , and sent away a begger , forbidden by going abroade to haue any vvhither to resort . All tooke they from him , only of Baptismes stole could they not bereaue him . Thus passed this , and Gensericke commaunded the Church of Carthage , the Priests and tneir Deacons being dispersed into sondry places for want of a Bishop ; which was hardly opened at meditation of Zeno the Emperor by Seuerus a noble man of Rome , where vpon they al retourned from banishment .

What :: he did in Spayne , Italy , Slauomie , Champaync , Calabre , Poole , Sicil , Sardinia , Abruzzo , Venice , Lucania , Epire , Greece , they can best declare which endured it . Here let the end be of our no lesse arrogant then

then cruell persecution , sustayned vnder Gensericke . He raigne :: thirty- seauen yeares and moneths three . (* *) (t t t)

:: Proco-
pius. 39.

THE



THE SECOND B O O K E.

CHAPTER. I.

The dissimuled demeanour of King Hunricke.



ENERICKE being dead, his eldest Sonne Hunricke succeeded, who in the beginning of his raigne, was somewhat tractable and moderate (after the accustomed subtilty of the Barbarians) especially concerning our affaires in religion. So that whereas heretofore vnder King Genericke it had beene proclaymed, that there should be no spirituall assemblies: now people made their meetinges afresh. And to giue remonstrance of a religious Prince,

):: B. Hon-
richus.
Nundrius.
Procop.
Honori-
chus.

THE SECOND BOOKE 45

Prince, he caused the *Manichean* heretikes diligently to bee searched out; many of whome he burnt, most hee sent away to forraigne shippes. All which :: *Manichees* in a manner he found to be of his owne religion, principally such as were Priests or Deacons of the *Arrian* heresie: which set him more on fire, because of the shame thereby redounding. One amongst them was found called *Clementian* a Monk, who had this their poesie charactred on his thigh: *A Manichean Disciple of Christ Iesus.* For this cause did the said tyrant the more endeavour to please; because in this one thing he much displeased, that with insatiable desire euermore eagrely gaping after his pray, he burdened the prouinces of his Kingdome with sundry vexations & impositions; so that of him precisely it might be said *A King needing reuencie is a great calamity.*

:: The A-
nabaptists
burnt vnder Q. Eliz
them Pro-
testants.

CHAP. II.

Eugenius created Bishop of Carthage, and of his vertue.

ZENO the Emperor and Lady *Placi-
dia* making intercession, :: by their :: Per edicta
Letters, authorized that the Church of Car- *Ca libri*
thage

:: B. Cala-
mitas.
P. F. P.S.
Calumnia-
tor.

stage might to themselues elect for Bishop whome they thought good, hauing beene destitute of such an ornament now full 24 yeares, it was condescended vnto by *Hunricke*, and licence graunted. He sent therefore to the Church *Alexander* a noble man, who brought this message; that the Catholikes should in his presence, postulate for themselues a worthy Priest. He sent also by his Secretary :: *Vuitared* a Proclamation to be publikely read, contayning this tenour.

Our Lord the King hath willed vs to shewe you, that the Emperor *Zeno*, and most renowned *Placida*, haue written by *Alexander* a noble man, requesting by their letter, that the Church of *Carthage* may haue a peculiar Bishoppe of your religion. This he hath giuen commaundement should be performed, and hath written backe vnto them, or prescribed their Ambassadors to make report, that according to their desire, yee may ordayne Bishoppe whome you will, vnder this condition, that in like sort the Bishoppes of our religion that are at *Constantinople*, or in any other Prouinces of the East, may by his commaundement

haue

haue free liberty to :: preach to the people, and exercise Christian religion, in tractare, what * language they will in their owne * Churches, in such sort as you here, or in other Churches of *Africke*, haue free arbitrement to::say *Masse*, or preach in your :: *Missas* Churches. For if this be not obserued towards them, not only the Bishop that shal be created and his *Clarkes*, but all other Bishops also with their Clergy ouer the *African Prouinces*, shal be commanded to the *Moores*. As soone as this edict was in my owne hearing read before the whole congregation, the 14. Calendes of :: June; :: P.F.Iuly; wee beganne sorrowfully to murmur amongst our selues: for that by this politike pretext, a perfecution vvas like to followe; and it is well knowne that to the Ambassador we made this answere. If the matter goe thus, and stand vpon such pernicious conditions, the Church delightes not to haue a Bishop: let Christ gouerne it who at all times hath vouchsafed to guide it. Which information the Ambassador neglected to admitte, and with all the people burned with desire to haue present dispatch, vvhose crie vvas intollerable, and could by no meanes bee appeased,

¶ Of this appeased. :: *Eugenius* therefore a holy man
holy man and one acceptable to God, was chosen
much wri- Bishop, of vvhose election the Church
teth Greg. of God was greatly recomforted, people
Tur. de gl. Confess. 2 Catholike living vnder a barbarous go-
uernement, triumphed to see the auncient
creation of their chiefe Bishop, againe re-
nued. The greatest number of young
men and wonien by their vniuersall joy
well witnessing, that they had never seene
a Bishoppe sitting in his Pontificall
Throne. :: Throne.

This man of God, that blessed Priest
Eugenius, beganne by vertuous conuersa-
tion to be reverently esteemed, even of
¶ His qui :: those without, and to be so louing to al,
foris sunt, that he would gladly haue left his life (if it
he alludeth might be) for every of them. Such great
to the Apo- almes also our Lord did by his meanes
stles phrase 1. Tim. 3. exhibit. that it seemed incredible how so
intending much could be bestowed, where the *Bar-
barous* possessed all, the Church having
such are not vntied not the value of on penny. His humility,
unto the charity, and piety wherewith he was en-
Church of dued from heauen, who so would attempt
Christ. to expresse, he should faile of his purpose.
It is for certaine, that mony never stayed
with him, except perhaps it had beene
offered

offered when the Sunne hauing ended his
course, gaue place to darknesse; and then
only he reserved what might serue for a
day, not what couetousnesse might haue
vvished, our Lord daylie sending him
greater store. But his fame waxing euery
where glorious and manifest, the *Arrian*
Bishops, especially *Cyrill*, beganne to be
tormented with sore enuy, and pursued
him with daylie quarrels. To be short
they put into the Kings head, not to suffer
him to sit in his Pontificall Throne, nor
preach after his accustomed manner: Fur-
ther to forbidde him, that any men or wo-
men attyred after the *Vandall* manner,
should be seene in the church. The Bishop
answered as became him: *The house of God is
free for all; those which enter, no man may driue
forth*: and the rather, for that an exceeding
multitude of our Catholikes vvent after
their guise, by reason of seruice in the
Kings Court.

CHAP. III.

*The terrible vsage practised vpon Courtiers,
resorting to the Catholike seruice.*

SVCH answere, as soone as the King
had received from the man of God, he
D. j. ordayne

ordeyned torturers at the Church-gates, who, when they espied man or weman clad like one of the *Vandal* nation, forthwith clapping on their heads flesh-hooks and writhing about the same their lockes of haire, with a strong twitch pulled away both haire and scalpe withall, from the head: some being thus serued, lost therewith their eyes; certayne also dyed outright. The women after this torment endured, were carried through the streets to the gaze of the City, with a Cryer before them, which they (who suffered it) made reckoning of, as a great gaine: many of whom we knewe; but any one of them to haue for the paine forsaken their straight way, I never knew. When by this meanes he could not infringe the constancy of any one of the faughtfull, he determined that none of our religion being of his Court, should receiue their provision of corne, or accustomed pensions. He proceeded also to trie them with rurall labours, & sent men of good calling & delicately brought vp, to the Country of *Vtica*, there vnder the fervent parching of the Sun :: to delue for tillage, whither all of them cheerefully going forwardes, rejoiced in our Lord.

Amongst

et Vt Celi
res messi-
am decess-
xcat.

Amōgst whome one of the company had a withered hand, which for many yeares stood him in no steede, who therefore not vntruly alleadged that he could not work yet was he so much the more violently pressed forth. But as soone as they came to the place, and that all falling to their prayers mourned, & principally for him; through the mercy of God, that dry hand of the Confessor became hole. This was the entrance of *Hunrickes* persecution, and now began our griefe and :: trauailing.

Particul-
ar.

CHAP. II.

*The horrible tyranny of Hunricke toward
his owne lineage.*

HE, who had nowe begonne to shewe himselfe desirous (although it otherwise fell out) to leaue his Kingdome to his children after his death, persecuted cruelly his brother *Theodricke* with his sonnes, and the sons likewise of his brother *Genton*, of whome not one should haue escaped, had not death interupted his desaignement. First forasmuch as he knew the wife of :: *Theodo-* :: *B Dede-*
ricke to be a politike woman, he shewe her richus & *Thederi-*
wile she should (as I suppose) arm her hus- *cus. P. F. Se-*
bāds eldest sonne against the tyrant, as she *P. S. The-*
odoricus.

D ij.

thas

that was both wise and sage: After whom was also slayne her eldest sonne, who had beene brought vp in learning, and by the constitution of *Gensericke*, should first of all his nephewes enjoye the Kingdome, being the eldest of them all. Proceeding yet farther, he resolued vpon more cruelty, and caused *Iocundus* a Bishop of his owne sect (whome also they called *Patriarch*) to be buried in the market-place, before the staires of the newe streete, in face of all the people; for no other cause, but that he was held very deare in the house of *Theodricke* the Kings brother, by whose assent it may be, that the said familie might haue obtayned the Kingdome. Which impious villainy gaue vs to foresee the mischiese that hung ouer our owne heads, saying one to another: he that sheweth such cruelty to his owne Priest, when will this fellowe spare vs and our religion? Next he banished with inhumane exile, *Godagis* the elder of *Gentons* sonnes, and his wife, without permitting the solace of seruant or hand-maide. His brother *Theodricke* likewise (his wife and sonne being before slayne) he sent packing, naked and in distresse: after whose death

death he set his little infant, & two daughters of ripe yeares, on *Asse* backes, and to their great affliction sent them wandering farre away. Diuers Earles and Nobles of his owne nation he pursued, laying false surmises to their charge, for that they :: fa- :: B. made uoured his brother. Some of them he bur- themclues a brother- ned; others he slewe with the sworde, a right imitator of his Father *Gensericke*, who drowned his brothers wife in *Amstig* the :: famous Riuer of the :: *Cirtenses*, waughty :: B. fati- stones hanged at her necke: and after the dum. :: Ptol. Cir- tesii, whose City was *Cirta Iulia*. Sondry had beene commended vnto *Hun- ricke* (and that vnder an oath) by his father *Gensericke* at his death, whome he vnmind- full of fidelity, and violating his oath, put to death by fire, and sondry torments, :: *Heldicas*, whome his father had some- :: B. *Eldicas* time made gouernour of his Kingdome, nowe an aged man and full of yeares, he beheaded, and burnt his wife in the midst of the City, together with an other wo- man called :: *Thamaria*: the bodies of :: ali. Theu- whome he willed to be drawne through caria. the streets, hardly suffering them at the en- eatey of his Bishops, to be buried at e- uening, when they had layne al the day in

¶ P.F. P.S. open viewe. :: *Canut* brother to *Heldicas*, having fledde to their Church, he might not slay, whome yet he shut into a filthy draught, and made him there live a long space: lastly condemned him with a certayne goat-heard & a Country fellowe, to digge holes for vines; whome besides this he caused to be rent with terrible whips, twelue times in the yeare, that is every moneth once, scant graunting them a little water and browne bread. This they suffered fwe yeares or more, who if they had beene Catholikes and endured for their faith, these punishments might haue awayled them to an eternall rewarde. But thus much I could not but write, least the kings impiety euен towardes his owne company, should be omitted; who not only brent with flames his Bishop *Iocundus* (as I haue already told) but very many other in like manner of his Priests and Deacons, that is to say of *Arians*, he addicted eyther to flames or to :: keepe beasts. All those being now in shoit space cut off, whome he feared; and hauing established (as hee thought) the Kingdome, which neuerthelesse was to be but short & transitory, being somewhat secure and voide of affaires,

he

¶ *Bastiis
mancipauit*

he addressed all the instruments of his fury, to persecute the Catholike Church.

CHAP. V.

*Visions forewarning the Catholikes of
persecution towardes them.*

VER before the tempest of persecution Thou gfel, the imminent mischief at hand, was ^{west to} foreshewed by many visions and tokens, ^{them} which w^et before it. For almost two yeares before it came, a certayne man sawe *Faustus* feare thee, Church glittering with accustomed ornaments, & while he rejoiced in the brightness of so great glory, as the tapers gaue goodly light, and aswell the rich pals and cloathes as the lampes glistered; sodainly (as he said) the amiable clearenesse of that light vanished, & darknes succeeding, a sauer abhominable arose, and all the company of the fathers present, were by certayne *Arians* driuen out of dores; so much the more to be lamented, because he sawe not the former beauty restored any more: this vision he which saw it, told in my hearing to holy *Eugenius*. A certayne priest also saw the same church of *Faustus* ful of innumerable people, & a litle after none at al, but in their place a multitude of swine. An other

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sawc

3.

saw a floore of wheate ready to be winnowed, the corne not (as yet) seperated from the chaffe; and while he wondred to see so great a confused heape, sodaynlie a tempestuous whirle-winde with roring noyse beganne, the approch whereof the rising of the dust shewed; by the force hereof all the chaffe flew away, the corne remayning. Then came a certayne tall personage, of a goodly countenance, and costly apparelled, who beganne to cleane the wheate, casting away the empty and pined graines, such as vvere vnappt for flowre, vntill having thus tryed, and leas'd a good space, he had brought the greatnessse of that heape to a quantity, though winnowed and fine, yet passing small. Moreover, an other told vs thus. A certayne high man stood vpon our Lordes hill, which is called *Ziguens*, and cryed on the right hand and on the left. *Get yee hence, get yee hence*. There was one which beheld in a rudy skie, sulphury cloudes tossing vp and downe, which beganne to shoot forth mighty stones; these stones falling to the earth kindled more fiercely, and flashed with greater flames, & entring into houses, burnt those whome they

they found within. He that sawe it said that he hid him selfe in a chamber, whither the flame, through Gods mercy, could not approch: that the wordes of the Prophet might as (I thinke) be fulfilled. *Shut thy dore, and be hidden a little space, I sa. 16. vntill the anger of God passe*. The reverent Bishop *Paul* sawe also a tree, streaching out with flourishing branches to the very heauens, which also was so well spredde, that it ouer-shadowed all *Africke*: and when al people tooke pleasure in the talenesse and beauty thereof, there came (said he) an Asse with great violence, who rubbing his necke against the stocke of the roote, ouerthrew by his shouing, that wonderous tree, not without a great cracke. *Quintianus* likewise an :: honourable Bishoppe :: B. Vene- sawe him selfe standing vpon an hill, from table. whence he beheld an innumerable flocke of sheepe, and in midst of the flocke were two boyling pots. Butchers vvere also there, who did cast the flesh of those muttons into the seething pots, and by so doing the whole flocke was consumed. I imagine these two pots to be the Cities *Sicca Veneria*, and :: *Laribus*, where the multitude was first assembled, and whence this *B. Lar. but Ptol. bath Lares fire*

CHAP. VII.

The horrible banishing of almost five thousand persons, with certayne pittyfull accidents hapning in the same.

WITH what floudes of teares shall I now present, how he banished to the wildernes Bishops, Priests, Deacons, and other members of the Church, foure thousand, nine hundred, seauenty and six : amongst whome some had the gout, others through very age lost their bodily sight. Amongst whome was blessed *Felix* Bishop of *Abbiris*, who had fourty-foure yeares continued Episcopall dignity, and being stroken with a palsie, neyther felt any thing, nor could speake at all. Ofwhome being very carefull, because he could not ride, I perswaded that the King might be moued by some about him, to permit him at least (being almost at point of death) to remayne at *Carthage*: for to banishment he could by no meanes be carryed. Whereunto (as is reported) the Tyrant freshly answered : If he cannot sit vpon a beast, let wilde buls be coupled and drawe him tyed fast with ropes,

u. P. E. P. S.
Abdiritanus.

to the appointed place. We carryed him therefore throughout the journey, bound ouerthwart a :: mulets backe, as if he had :: *Superbus* beene a logge. All were brought together *donem.* to the Cities of *Sicca* and *Laribus*, whither the Moores resorting, should receive them deliuered vp to their handes, and trans- port them to the wildernes. Then came thither two Earles, vwho with damnable subtilty beganne in sweete communica- tion to deale vwith Gods Confessors. What meane you (say they) to be so ob- stinate, not to obey our Lord the Kinges lawes; who may honourably stand in his presence if you speedely obey his vwill? Streight way all with a great shout cryed out and said : *We be Christians, we be Catho- likes, we inuincibly confess the Trinity one God.*

They were after this shut in a prison ve- ry grieuous, but somewhat large, where I found meanes to get in, made an exhorta- tion to the brethren, and :: celebrated the :: *Divina misteria* *celebrandi.* many little children, whome their mo- thers followed, with motherly affection : some rejoicing; others drawing them back: some were glad that they had borne Martyrs; others perswading to the deluge of

of rebaptization, endeavouring to recall them from confession of their faith: but their allurementes could not then ouercome any, neyther made any one stoope vnto earthly affections. It liketh mee here briefly to declare what a good old woman did. As I traualled accompanying Gods army, setting forwardes more by night then by day, because of the heate; I beheld a poore woman carrying a bag, and other implements, leading in her hand an infant, and encouraging him in this wise. Runne :: Sirra: seest thou all the Saints howe merrylie they goe forward, and hasten to their Crowne? Whome vwhen I rebuked, for that shee seemed vnseasonable, presuming to thrust her selfe amongst the professed warriours of Christ, and being a woman to associate her selfe with men. She answered :: Be it but once, *nedicite, benedicite, and * pray yee for me* with this my little nephewe. For sinner though I be, daughter I am to one, who vvas Bishoppe of Zarina :: I asked her why then she walked in so meane a sort, and for what cause she had vnder taken so long a journey. Who replyed: With this my little boy I goe to the place of banisht-

Domine meus.

P.S. hath

it but once.

P.F. Z.

nishment, least the enemy finding him alone, call him from the way of truth, to death. To these wordes I could answere nothing else, the teares trickling downe my cheekes, but only, Gods vwill be done. The aduersary, who nowe perhaps said in his hart: *I will part the sygnes, Exod. 15. I will glutte my soule, I will stay with my sworde, my hand shall rule.* As soone as he sawe that he could not catch one, sought narrowe and filthy places wherein to penne vp Gods company. Then was to them denied all comfort of accesse, for permitting vvhhereof the keepers had beene beaten with staves, and sorely punished. The Confessors of Christ are tumbled one vpon another, as swarmes of grashoppers, or (to speake more properly) as graines of corne. In which thronging together, there could be no meanes of stepping a side to doe the office of nature, but of necessity euен there vvas the receptacle of their ordure and vrine, so that the horrour and stench thereof surpassed all other manner of paynes. I vvas once (not without much a doe, and deepe bribes bestowed on the *Moors*) permitted to enter whilst the *Kandals* slept. Step-

Ierem. 4.

Stepping in I began as at a mire, to sincke vp to the knees, and sawe that of *Ieremic* come to passe, *who were breedid in Saffron bed, embrased dore*. In sine being called vpon by the insolent and clamorous *Moores*, to hasten forward their imposed journey, issuing forth vpon a Sunday, their garments, face, and head besmeared with dirt: in cruell wise were they led away by those *Moores*, singing yet vnto our Lord vwith

:: Glory is great joy : :: Gloria hac est omnibus Sanctis
this to *All his* *elders*. Present was there also at that time, *Saints.*

Ptol. 140. :: B. Voz. bil. but Ptol. VII. 21. Vbi. Plin. Vtiburita the blessed Prelate Bishop of *Vigilius*, who to their singular consolation, cherisched euery one with godly and fa-therly affection, and not without streames of teares, ready to leaue his owne life for the brethren, and to yeede himselfe voluntarily to the fellowships of their paines, if he might haue beene suffered. He spent in very deede in that hard distresse, all that he had, bestowing it vpon the impouerished brethren: for hee sought occasion how he might be joyned to the Confessors, being himselfe a Confessor already in preparation of hart, and in vertue: afterwardes passing many bickerings and calamities of prison, he enjoyed to his great

great gladnesse, the exile which he so desired. Howe great multitudes followed from sondry Countries and Citties, to see the :: Martyrs of God, the wayes and *pathes* *beare witnessse*, not able to conteine the flocke of people, who comming as beholders, ranne vp and downe on the higher ground. An inestimable troupe also of the faithfull, with waxe tapers in their handes, descended downe; who casting their childrē at the feete of the Martyrs, cryed out thus. * *To whome wil you leaue vs wreatches, while you goe forwardes to your Crowne? Who shall christen these sucklings in the font of the euerlasting water? who shall impart vnto vs the benefite of Penance, by :: reconciling and indulgence, absolving vs from the bandes of liationis in our sinnes? for asmuch as it is saide, whatso- Matt. 16, euere shall loose on earth, shal be loosed in heauen? who shall with solemne prayers com-mend vs to the grane, when we dye? By whome shall the wonted Rites of the :: diuine Sacrifice be :: Diuini performed vnto vs? Our hearts serue vs well to goe sacrificii. with you, if we might; that so no necessity might seperate the sonnes from you our fathers.* A midst these wordes, not destitute of :: *B. prayses* *teares, is no man any more admitted to goe forwardes with them for their com-fort:*

E. j.

fort: but the whole crewe was pressed for-wards and made to runne, that they might reach to the laborsome lodging where the :: The Ar- :: Cannaua was prepared. As oft as the ^{rabians at} men fainted, or any other (yea although this day cal ^{such a troupe} tender children) they were first punched ^{Carauanna} forwardes with the toppes of staues, or and very ^{neare to} with stones; but afterwardes the Moores ^{Cannaua is} were commanded to tie by the feete, those ^{the word} which were not able to goe, & hale them ^{Conuoy, vßuall} through the hard rough places, like car- ^{Christen-} cases of brute beasts. So, first were their ^{dome in} garments rent, then all parts of their bo- ^{the same} dies. For here a head was dasht against ^{sen'e} the :: sharp-edged rocks, there sides were ^{z: Gladios} thumpt; so that life was gasped out, euен ^{acutos pe-} betweene the hands of them which haled ^{tratum.} them: the number of whome I could not reckon, thy were so many. Extant re- ^{Agge-} mayneth to be seene all alongst the com- ^{rempubli-} mon :: high way, the reatchlesse buriall of ^{cum.} the Saints, their graues witnesssing, where they lie. The rest as stronger, arived at the wildernesse, where being settled, they had barley (as beasts) given them for food. Where also is reported to be so great plen- ty of veninous wormes and scorpions, as to them who knowe it not, might seeme

in-

incredible, which with their very breath infect and poyson, euен such as are farre of. And they say that no man stung with one of those Scorpions, euer escapeth; whose deadly venime nevertheleesse, was at no time found to haue hurt any one of Christis seruants, through his mercyfull protection. But vvhile they had beene fedde with barley-corne, that same also was afterwardes with-drawne, as though God, who rayned Manna to the auncient Fathers, could not as well sustayne his banished ones in so desolate a place.

CHAP. VIII.

Hunricke summoneth the Caibolikes
to disputation with the
Arrians.

SHARPER proceedinges were yet far-ther continued against the Church of God: he vvhich euermore destroyed the members thereof, being desirous to teare in peeces the vvhole body. For vpon the day of our Lordes ascention, an Ambassador of the Emperor Zeno (not the King himselfe) being present, came this precept directed to Bishoppe Eugenius,

E ij.

to

safed to aduertise my meanenesse by his secretary *Witared*, who because it concer-
ned religion and faith, did in the Church
rehearse his charge vnto vs, both Clergie
and people being present. By the con-
tents whereof we vnderstand the Kinges
Writ, to haue in like sort gone forth to

Coepis- :: all our :: brethren Bishops, appointing
copes. vs to inete at a determinat day, to dis-
pute of our faith. This ordinance vve

signified, howe reuerently we embraced,
& to the said secretary my meanenes gaue
information, that all of the parties beyond
the Sea agreeing vwith vs in one Religion
and communion, ought to haue notice
hereof (for those of the Kingdome are all
ready to obey) especially for that it is the
common cause of the whole world, and
not only of the *Africane* Prouinces. For

B. Sancto :: a second bill, a further answere, I hum-
bly beseech your Honour, to present
vnto our Lord and mercyfull Kinges
cares, the information before mentioned,
that his clemency may in good sort know,
that wee (God-willing) by no meanes
shunne the order taken for disputation;
but that vwithout assent of the vvhole,

we

we must not take vpon vs to determine
matters of faith. For this cause require
we, that he vouchsafe of his great boun-
ty, justice, and vvisdome, to condesc-
end thercunto. Dated by *Eugenius*
Bishop of the Catholike Church of Car-
thage.

VVhen this information vvas put vp
by blessed *Eugenius*: he vvhio had nowe
conceiued mischiefe, vvas pricked for-
ward to vtter forth his impiety with worse
vexation, and by :: *Cubidus* Prouost of the :: P. F. P. S.
Realme, sent to *Eugenius* this word. Sal- Obadus.
demaud. Whereto blessed *Eugenius* re-
plyed, as he well might. That which hath
no reason ought not to haue beene spo-
ken: This is as one should bidde a man
soare vp in the ayre and flie, which is con-
trary to the fashion of humane nature.
For I said if the Kinges mightinesse desi-
red to vnderstand our faith, which is the
only true beliefe, let him sende to his
friendes, and I vwill likewise vwrite to my
brethren, that our Bishops may come, who
together vwith vs may demonstrate our
E iiiij. com-

common faith, especially to the Church of *Rome* which is the head of all Churches. To this answered *Cubadus*. Then

*Quæ ca-
put est om-
nium Eccle-
siarum.* of like you and my Lord the King are haile fellowes. *Eugenius* answered; Not so, but as I said, If he desire to knowe the true faith, let him write to his friends, that they send directions for our Catholike Bishoppes, and then will I write to the Bishops of our side: for the case is one and the same, of all the whole Catholike faith. This did *Eugenius*, not for that there wanted in *Africke* that could refell the aduersaries objections, but to the intent that they might come, who being farre from their Dominion, might have more confident liberty, and withall open vnto all nations our injurions oppression. But he that contrived nothing but deceipt, would heare no reason, compassing by sondry presumptions, to molest & grieue whome soever of the Bishops he heard say to be learned. Already had he the second time banished *Donatian* Bishop of *Vibia*, with an hundred and fifty bastinadoes; and the *Subfetulan* Bishop *Præsidius*, a sharp witted man: After them serued he in like sort *Mansuetus*, *German*, *Fuscle*, and diuers others.

While

While this was doing, he commaunded that none of our religion should have any of theirs to sojourne at our boord, nor that they should at all eate at meales with Catholikes. Which thing was to them nothing beneficall, but turned to our great aduantage: for if *their speach* (as the Apostle teacheth vs) is *wont to creep like a canker*, howe much more could their familiarity at table infect? seeing the same Apostle commandeth not so much as *to communicate with the wicked at their meate*. But nowe where the fire of persecution was once kindled, and that the fury of the malitious King did euery where flame, our Lorde shewed a miracle by his faithfull seruant, which I may not passe ouer.

CHAP. IX.

Eugenius Bishop of Carthage restoreth by miracle, sight to a blinde man.

THERE was in this city *Carthage* a certayne blinde man, well knowne to all the City, by name *Fælix*, this man was visited of God, and at night by a vision receiued he this commaundement. Get thee hence and goe to my seruant *Eugenius*, say that I haue sent thee to him, and at the hour

houre when he halloweth the Font, where by those which come to the faith may be Christned , he shall touch thy eyes and they shall be opened, and thou shalt see the light. Warned by such apparition, yet reputed he himselfe (as it often falleth out) beguiled by a dreame; neyther would he arise, but drowned againe vwith sleepe, was in like manner againe called vpon to goe to *Eugenius*. He neglected nevertheless as before, and the third time being hastily and sharply rebuked , rayfed yp the boy , which was wont to reach him his hand , and gets in all haste to *Faustus* Church , & after prayer made, he signifieth to *Peregrine* a Deacon (neither without stremes of teares) that he had to speake with the Bishop , and to declare a secret vnto him ; vwhich the Bishop vnderstanding, willed the man to be brought in. For already in solemnity of the feast , resounded the :: Nocturne, Hymnes throughout the Church , and the people were singing with loude voyces . The blinde man told in order his vision , and plainly said : I will not leaue you vntill according to our Lords hests, you yeald vnto me my sight. Depart from me said the holy *Eugenius* , a sinner

:: Hymni
Nocturni
Cantante
populo.
Which
tearme of
Nocturne
remayneth

sinner I am , and of all other sinners most vnuworthy , as one , who therefore am reserued vnto such times as these. But the other clasping about his knees, said nothing else then as before : Render me my sight. *Eugenius* then esteeming it a certayne kind of shamefull:: rigour, if he should stily refuse , and because withall the time did call him away , accompanied with the Clergie he went along with the man to the Font. Where kneeling downe , not vwithout great groanes , hee pearced the heauens with sighes , and :: blessed the whiuering waters. As soone as he had risen from his prayer, he said to the blinde : I haue told thee already (brother *Felix*) that I am a sinfull man : but he , which vouchsafed to visit thee , performe to thee according to thy faith, & open thy eyes. At these words he signed his eyes with the standard of the Croffe, and through the grace of God, the blinde man received sight : whome hee there retayned by him , as long as the baptising endured ; least by reason of this so great a miracle , the people should oppresse the man with great concourse about him. Then was it manifested to the whole Church ; and the blinde man went with *Eugenius*

at this day
in the chur-
ches office
or seruice.

:: B. crude-
litate.

:: P. E. P. S.
credulitate.

:: Crisan-
tem bene-
dixit aquæ
fontem.

P. F. ali-
um fontis.

¶ P.S. P.F.
in reuoca-
bills
B. in æsti-
mabilis.

Eugenius to the Altar (as the manner is) to make an offering to our Lord, for his health receiued, which the Bishop tooke and laide vpon the Altar: and the people through extreame joy, gaue an: vnap-
peasable shout. Straight way went one with hasty report hereof, to the King. *Fælix* is featch away, examined what had passed, and how he received his sight. He vttered the whole in order: the *Arrian* Bishops said that *Eugenius* had wrought by sorcery. And because (oppreſſed with the clearnesse of the thing, so that they could not shadowe it) they were greatly confounded (for *Fælix* was a man wel knowne to the whole City) if it had beene lawfull, they would therefore haue slayne him, as the *Iewes* sought to put *Lazarus* to death after he was raised to life.

CHAP. X.

The impudent and vncreasonable proceeding of the Arrians, about their chalenge of disputation.

NO W E drewe neare that quarrelling day, appointed the Calends of Februarij; there assembled Bishops, not only of Africke, but of many Islandes also, weareyed

ryed with affliction and sorrowe. Many dayes togither there was no mention of disputing, vntill in the meane-space :: he :: the king had singled out the skilfullest and learnedſt persons, to the intent that by sondry calumniations he make them away. For one of that learned crewe, named *Latus* (a stout & most learned man) after long imprisonment he consumed by fire, thinking by so doing to strike a feare into the rest, & bleamish the cause. At last yet beganne the conflict of disputation, at the place which the aduersaries had chosen. Our Diuines therefore eschewing all tumultuous clamour (leſt the *Arrians* should after ſay that they had by ſome of ours beene ouer-ruled) chose certayne amongst their owne company to anſwere for all. *Cyrill* placed aloft for himſelf and his :: atten- :: *Satelliti- bus.*
dants, a moſt ſtately throne, we ſtanding on our feete: whervpon our Bishops beganne to ſay. Conference is there alway to be taken in hand, where not proud ſuperiority of power beareth ſwaye; but where an assembly is by common conſent made, that the diſputers debating the con- trouersie, and each part doing their en- deauour, the truthe may come to light. But nowe

nowe who shall be the disputer? who the defender? which with vpright ballance may eyther confirme that, which is rightly auouched, or refell vnreasonable affer-
tions. When they vsed these and such like words, the Kings secretary answered. The Patriake Cyril faith, that some of you ar-
rogantly and vnlawfullie vsurpe to them-
selves the name of Catholiks. Our com-
pany then with protestation of the same,
sayd: let it be read vnto vs by whose au-
thority Cyril taketh vpon him this title.
Thereat our aduersaries making a great
stirre, beganne to canill. And forasmuch
as our side requested, that if the wiser peo-
ple might not examine the matter, at least
they might be lookers on; all the sonnes
of the Catholike Church there present,
were cōmanded to haue a hundred stroks
with a cudzell. Then beganne Blessed ::
Eugenius to say aloude: God, behold the
violence, which we suffer, and consider
the tribulation, which we sustayne of our
persecutors. With this our men turning to
Cyril, said: propound that which you in-
tend. Cyril excused himselfe that he vnder-
stood not Latin. Our Bishoppes replyed
that they alwayes knewe him to haue spo-
ken

as B. Euse-
bius.

ken Latin, that therefore he ought not nowe to drawe backe, especially seing he was the kindler of those coales. But he perceiving the Catholike Bishops to be ready for to joyne with him, would needs by diuers illusions and shifts, auoyde au-
dience: which our part fore-seing, had composed a Pamphlet concerning faith, very seemely and sufficiently compiled: this they nowe exhibited, with protesta-
tion: If yee be desirous to knowe our be-
liefe; the faith which we holde, is herein
comprised.

*The exhibited booke here mentioned, is omitted.
For though P. S. erroneously entitle it Vi-
ctors; yet Victor himselfe hath already
testified the contrary: and Gennadius no-
teth the Author thereof to haue beeene Eu-
genius.*

THE



THE THIRD B O O K E.

C H A P T R R. I.

*The Churches are closed: the Catholike Bishops by
Proclamation d' priued of their Seas, and
their goods gien to Arrian
Ministers.*

V R booke being put vp
and perused, yet could not
they with their bleare eyes
behold the light of truth:
but wood for anger, and
storming vwith outragious
language, they tooke it very ill, that we
called our selues by our name of Catho-
likes. And forthwith they falsly suggest
to the King, that with clamorous noyse
we auoyded audience of the matter, who
giuing credit to their lyes, kindled at that
present with choler, hastened to fulfill
that

THE THIRD BOOKE. 81

that which he had in his hart. And during
the abode of the Bishops at *Carthage*, he
sent his messengers secretly with an edict
through the Prouinces, by force whereof
in one day he closed all the Churches of
Africke, and gaue vnto his Bishops for a
gift, all the substance of the Bishops and
of the Churches. And more then this, not
knowing himself what he said, or of what
he spake, the lawe which our Christian
Emperors had long before decreed against
them and other Heretikes, for the honou-
rable maintenāce of the catholike Church,
the same they blushed not to set forth a-
gainst vs. Adding much of their owne
heades, as seemed best to their tyrannicall
power: For this is the forme of the pro-
claymed lawe.

A PROCLAMATION.

H V N R I C K E King of the Vandals and
Alanes, to all subiectes of our Realme.
It is the part of triumphant vertue, and a thing
worthy our :: royall maiesy, to recoile euill de- :: Maies-
sises astaifst their Authors. For whosocuer in- tis Regi^z.
uenteth any wickednesse, let him impute it to his
owne follie, if he fall into mischiefe. In which thing,
our Grace following the ayme of Gods iudgement,
F j. hath

bath assygned vnto all persons, as their deserues
good or badde require. Prouoked therefore by such
as haue thought meete to resist the commandement
of our Father of :: famous memory, or of our owne
:: clemency, we doe nowe take vpon vs at length,
the censure of severity. For whereas by our autho-
rity, we haue proclaimed amongst all our people,
that in the shires of the Vandals, the Priests of
the :: Consustantials should not haue their assen-
bles, nor take vpon them any of their mysteries,
which indeede doe rather contaminate, then other-
wise. This when we sawe to be neglected, and that
very many were found, which affirmed they kept
and retayned the uncorrupted rule of faith: it is
well enough knowne, that they were all cited un-
der nine moneths warning, that they shold with-
out any feare, assemble togither for disputation
sake (if at least they had any thing to say for their
purpose) at the Calends of Febr. the 8th. yeare of
our Raigne. To whome after their meeting at the
City of Carthage, when delay of the time prescri-
bed was expired, we are knowne to haue granted
farther respite of certayne dayes. As soone as they
shewed themselves ready for the conflict, it was
the first day propounded vnto them, by our reverend
Bishopes, that they shold :: directly proue consu-
stantiallity by the diuine Scriptures: or at leastwise
condemne that, which was decided and :: cut off,

by

Propriæ.
Amputa-
sum est.

By :: more then a thousand Bishops from all partes :: No mer-
of the world, at the Councils of Arimiini, and uail though
Seleucia; which thing they would not doe, but lie in the
drawing the matter to a sedition, incensed also number for
the people. The second day likewise, when we neither also
commaunded them to make answere concerning were they
the same faith; as it had beene proposed vnto two Coun-
tels, be-
them, they enterprised their former rashesse and ing by the
misdemeanour, perturbing all thinges with sedi- Church of
tion and clamour, that they might not at al come Rome re-
so the conflict. Whereunto we them prouoking,
baue ordayned that their Churches shall be shut :: B. indux-
xp, with this prouiso: so long to remayne closed ille cum er-
vntill they assent to proceede vnto disputation: fore P. F.
Which they waxing obstinate in their wicked de- induxisse
uises, haue refusid to accomplish. So that it is in secum in
this case necessary, and most iust with all, to In P. S. this
retourne vpon those men, what in the corps of those clauile wan-
lawes is expressed, :: which the Emperors by them teth.
.. These
induced into errore, did at severall times pro- lawes are
mulgate. :: The substance of which lawes seemeth extant in
to contayne, that no Church shold be open to any the decess
other, then to the Bishops of their owne .. institu- of Theo-
tion, that it shold be lawful for none other to * line dosius the
collegially, to make assemblies, or to haue or buiuld worthy
any Churches at all, either in the City, or yet in .. B. super-
the simplest places; but that also attempted, * stition.
scheat to the Prince. And moreover, that inhe- Conui-
ttances agere.

ritances annexed to any Church of their faith, should not any more be paide to their Prelates. :: B. Com- Nor that such persons should haue licence :: to passe meandi. P. F. P. S. up and downe, whither them pleased, but should be banished from all Townes and Cities, neyther Comme- morate. haue authority either to baptize, or to dispute of :: Ordinan religion. That also they should haue no leaue :: to di, it is ment of ho- give orders, either to Bishops or Priests, or others appertayning to the Clergie; a rigorous penalty be- ly orders. ing set downe, that as well they which should suffer themselves to receiue such honours, as those also :: Ordina- that were :: giuers of such orders, should euery of tores. them, be fined in tenne pound of gold, with their farther extension, that they should not be permitted to make supplication about it. Yea, if so be they had * by speciall seruice deserued respect, * yet should they not preuaile. But in case that notwithstanding this detriment, they persisted, then should they by conuenient prosecution, be exiled out of their Country. Toward the comminality extended likewise those Emperors their severity, so that they might neyther bequeath, nor giue or take, euery that which was cast off and forsaken, not as made ouer vpon trust, not by legacy, not by grantes, nor by executorship, not by any :: bil or other manner :: Milita- rent palatio of writings. They also made such as were :: pen- sioners in the pallace, liable to penalty of an exces- * * Alde- sive forfeiture, * * after the rates of their degree and

* In B it
wanteth.

* Codicillo
:: Milita-
rent palatio

of writings. They also made such as were :: pen- sioners in the pallace, liable to penalty of an exces- sive forfeiture, * * after the rates of their degree and

and dignety, that spoyled of all honourable prin- signe, and
lege they shoulde incurre infamy, and finde them- the like far-
selues noted for publike offendours. To the :: offices after fol-
also of seueral tribunals, was prescribed the penal- lowing, is
ty of :: thirty pound of siluer: which if they who per- in B. most
fisted in their errorre, had fwe tunes paid, then confuledly
should such persons be conuicted, whipped, and so misplaced.
banished. Next had they giuen in commaunde- :: Officia-
libus iudi-
ment, that the booke of all those Priests, whome iudicium
they persecuted, should be cast into the fire, and :: 30. po-
all other such booke; which in like manner we al- do.
so nowe commaund to be done with those booke,
by meanes of which, inquiry hath induced it selfe
into errorre of that name. For as touching the seue-
rall persons, of whome was spoken, these ordinances
they made, that :: persons of excellency should e- :: P. F. Illu-
nury of them forfeit fifty pound of gold, the :: ho- stres, spe-
nourable fourty pound, Senators thirty, common Etabiles, se-
natores, Gentlemen twenty, Priests thirty, decurions fwe, populares,
merchants fwe, :: common people fwe, :: wandering Plebeii.
ruffians tenne; and who might happen to continue :: Circum-
after this damage, their goodes confiscated, they celliones.
should by banishment be punished: vpon :: corpo- :: Ordines
rations in Cities, procurators also, and takers of cititatum.
leases, this penalty they inflicted; that if they con-
cealed, and did not disclose or attach such persons,
presenting them to iudgement, they themselues
shall make good the forfeiture. Moreover to those

who tooke the landes of the Crowne to farme, this mulct was set downe, that as much as was their yearlye rent to the Kinges household, so much shou'd they semblably pay into his Exchequer for a fine; as in generall the like to be obserued in all, either hyrers or possessours of lande, which shall be minded to endure in the same superstition, I here doe appoint. Of Judges farthermore, that who so were found not to be most instant in prosecuting this affaire, shou'd be punished by outlawry, and losse of life. Also of the chiefe officers, that three shou'd be punished, the rest be amerced, and caste in twenty poundes of gold. Of necessity therefore must all the Homousians be bound by the very like constitution, whiche it is euident indeede to haue held, and still to hold the substance of a wicked beliefe: unto whome we nowe by this our decree denounce, that they abstayne from :: Homini- :: all the a fore-said matters, which shall be pro- bus, but secuted throughout all :: estates in the Cities; surely for as likewise vpon Justices, who neglecting the for- omnibus. mer ordinances, can be proued not to haue grie- uously punished such as withstand the same. To all persons therefore intangled with the errours of the fore-mentioned faith of the Homousians, which hath wholy bee[n] heretofore so condemned by a Councell of such a great number of Priests,

we

we enioyne and giue commaundement, that they abstayne from all the fore-said affaires and contracts. Let them knowe, that nothing is permitted vnto them, but that semblable punishment attendes to inuolve them every one, vntesse before the Calendes of June, in the eight yeare of our Raigne, they convert vnto the true ★ Religion, which we reverence and honour. Which prefixed day for no other purpose hath our piety afforded, then to the end that vnto such, as before hand renounce their errore, pardon be not denied, and the obstinate be by due punishmentes chastised. But who soeuer shall persuer in that errore, whither they enioy Knight-hood of our house, or happily haue charge vnder severall Titles and imployments, let them be compellable to infiiction of those mulcts aboue prescribed, according to the qualitie of their degress: nothing in the meane season being of any validity, which any of them may happen by surreption to obtaine, against priuate persons of what calling and place soeuer they be: This our proclamation willetteth, that to be obserued, which in the former lawes was concerning such expressed, that they may vndergoe congruent punishment. Judges prouinciall slackly putting our ordinances in execution, we will that they be sentenced by their superior Judge. ★ ★ ★ ★

F. M.

EGT

:: Propitia
diuinitate:: Sacrosan-
ctis.

But to true worshippers of the Maiesty divine (that is to say vnto our Priests) we by this our constitutione decree and prouide, all manner of Churches belonging to the whole Clergie of the name aboue mentioned, in what places or Countries soeuer they stand within these Dominions, which :: by the grace of God are vnder our imperiall government, together with all such thinges as to the same appertaync; not doubting but to relieve of the poore it shall proue more beneficall, which to our :: tbris-boly Bishops is so iustly giuen. We notifie then vnto all men this lawe of ours, issing from the very fountayne of iustice, that none may pre-
tend ignorance of our commaundement.

Fare yee well 6. Cal. of March.
Carthage.

CHAP. II.
Extreme proceedinges of Hunricke
against the Bishops.

After these lamentable edicts, farced with intoxicate poysone, he willeth al the Bishops which were assembled at Carthage (whose Churches, houses, and substance he had already seazed) to be despoyled in their lodgings, and so driuen out of the Towne gates. Neyther seruant, nor beast, nor garment to change, was left

left them. It was farther more forbidden, that any man should harbour any one of them, or give them susteynance. And who so should attempt for pity to doe the contrary, he with all his family should be brent by fire. Prudently did the Bishops, who were then cast forth, in that (though begging) yet they departed not from thence. For had they gone their wayes, not only shoulde they never haue beene recalled: but they vwould haue belyed them (as they did) that they shunned disputation; especially because when they shoulde haue retourned, their churches had no goodes left, all being rifled. While therefore the Bishops lay round about the walles in the open ayre, it fell out so, that the wicked Tyrant went forth towardes the fish-pondes, vvheme they thought good to meete in the way, saying: Why are we so afflicted? For what euils committed suffer we this? If called to dispute, why are we spoyled? why are we flaundred? why are we deferred, and driuen to remayne amongst the dunghils here without in the Country, afflicted with hunger and nakednesse, farre from our Churches and houses? Whome he beholding with a fell

a fell regarde, before he heard their complaint, willed the horse-mē with ful course to ride over them, that by such violence they might not only be trampled vpon: but be slaine outright. Many of them were then sore crushed, especially aged men. Then to the men of God was it commaunded to present themselves, and meete him at the Temple of *Memory*, vnwitting what treachery was there prepared.

CHAP. III.

A fraudulent oath is proposed to the Bishops.

TIHETHER when they came, in a writing deliuered vnto them, was this serpentine subtlety inclosed. Our Lord King *Humricke*, although lamenting your obstinacy, refusing as yet promptly to obey his will, and to become of the same religion whereof he himselfe is, being now in purpose to deale gratiuously with you, will (if you sweare vnto the contents of this paper) send you to your Churches and houses. Hereunto answered the Bishops with one voyce: We say still, as we haue alreadie said, and will euer say: *Christians we are, Bishops we are; we hold the Apostolicall and onely true faith.* A little silence hauing ensued

after

after confession of their faith, the Kinges commissioners proceeded hastily to extort an oath from the Bishops: whereupon the blessed men Bishop *Hortulane*, and Bishop :: *Florenti.m* joynthie replied: De- ::P.F Flo-
sely & vnauidedly sweare, ignorant what rentian.
the writing contayneth? The Kings mes-
sengers vwithout more stay disclosed to
them the purport thereof, which with co-
lourable wordes was glosed: for thus the
entrapping tenour thereof comprised.
Sweare ye, if ye desire that after the death
of our Lord the King, his Sonne *Iildericke*
succeede in the Kingdome: and if none of
you will send any letter beyond the Sea.
This oath if ye refuse not to take, he will
restore you to your Churches. The mer-
cyfull playne meaning of many, minded
to haue sworne (whereas God indeede
prohibiteth swearing) least Gods people
might afterwardes say, that the Priests by
not swearing, gaue cause that their Chur-
ches were not restored. Others of the Bi-
shops more circumspect, smelling out the
guilfull treachery, denied to sweare, al-
leaging that it was forbidden by the au-
thority of the Gospell; our Lord himselfe
denoun-

Matt. 5.

denouncing. *Ye and shall not sweare at all.* Then inferred the Commissioners: Who purpose to sweare let them goe a-part. Which vwhen they did, by notary was straight enrolled what each said, in what City he was entitled. The like was done to them that would not sweare. Then were both parties committed to warde, and not long after, the deceiptfull drift of the oath, which before lay hid, plainly appeared. To those which would sweare, it was said: for as much as contrary to the commandement of the Gospell you vwould haue sworne, the Kings will is that you shall never see your Churches; but being banished you shall lawfully receive wast and vnhabited places, there to husbandry the ground; yet with this clause * that you shall neyther say Psalmes, nor pray, or hold any booke to reade in your hand, nor baptize, nor giue orders, nor :: presume to reconcile any man. In like manner to those which refused the oath they said. Because you wish not the raigne of our Lordes Sonne, therefore you would not sweare: for which consideration it is commaunded, that you shall be sent away into Corse the Island, there to hew timber for ships.

CHAP.

CHAP. IIII.

The horrible cruelty of the Heretikes: the constancy of Dionisia and her Sonne, with others.

THE Beast thirsting after innocents bloud, proceeded (during that the Bishops vvere not as yet exiled) and sent through all the Prouinces of Africke at once, his cruell tormentors; so that no place, no house, remayned free from lamentation, screeching, & outcryes. They spared not any age or sex, but such only as yealded to their will. Some they cudgelled with staves; some they hunge vp; others they burned. Women (and especially Gentle-women) they tortured openly naked, against the lawe of naturall honesty. One of whome our Country-woman *Dionisia*, I will succinctly intreate of. When they sawe that she was not only bolder, but more beautiful also then other Matrones, they willed her first to be vnrayed, and made ready for cudgels. Who in her payne cryed boldly vnto them: I am assured of my God; vexe me how you list, only my woman-hood disclose yee not. But they with greater rage set her naked

naked vpon an higher place, for a publike spectacle. Amidst the stripes of the woundes, while stremes of bloud flowed ouer all her body, with a free voyce she spake thus vnto them : Ye Ministers of Satan, that which you doe, reckoning it my reproch, is to me an honour. Moreouer in so great extreamities, and already nowe a Martyr; being her selfe :: vwell scene in the Scriptures, she animated others to Martyrdome. By this her holy example, she saued almost all her Countrey. And beholding her only Sonne (who was deinty, and as yet oftender age) to be somevvhat daunted vwith feare of paynes, chastising him with her lookes, and becks, and checking him vwith the authority of a mother, she so encouraged, that he became thereby much the more constant : to whome amongst his terrible torments she spake as followeth. Remember (O my child) that in the name of the holy Trinity we were baptized :: in our Mother the Catholike Church : let vs not loose the garment of our saluation, least he which invited vs, finde not at his comming a nuptiall garment, and say to his seruants. *Caste them into yterdarkenesse*

¶ *Divina-
rum Scri-
pturarum
scientia
plena.*

22 In Matre
Ecclesia

Catholica.

May, 1881.

where shal be weeping of eyes, & gnashing of teeth.
That payne is to be dreaded which never
endeth, & that life to be desired which al-
way lasteth: With such words as these she
made her sonne a Martyr. For the honou-
rable youth (who had to name *Majoricus*)
yealding his spirit, in the combat of his
confession consummated his triumphant
course: and she embracing her sacrifice,
giuing God thankes by mouth as much as
euer she could, chose to bury him in her
owne house, in consolation of her hope to
come, that as often as vpon his graue she
powred out prayers to the Trinity, she
might conceiue confidence, that shee
should neuer be estranged from her sonne.
Howe many were by her (as I said) gay-
ned to God in that City, it were tedious
to recite. For howe great thinges her sister
likewise, called *Datiua*; and :: *Loice* daugh-
ter of the holy Bishop *German*; and the
honest Phisicion :: *Emelius*, cosen to *Da-
tina*; and devout *Tertius* a man famous in
Confession of the Trinity; or *Boniface* the
Sibidensian did endure; vwith vwhat tor-
ments they were :: torne: let him orderly
declare that is able.

• ::B. Leontia.
• P. S. P. F.
• Leontia.

T. S. P. P.

∴ B. Aemy.

hus.

:: Euifcesa

ti. i. bowrea

СИАР.

where

C H A P . V .

Admirable endurance of Maiorc ; and incomparable conquest of Victoria.

WHO can also expresse , vwhat paynes Maiorc a noble-mans slauе of the towne of *Tuburb* , did sustayne for Christ ? who after innuinerable blowes of staues, was lifted vp with pullyes, and being carried through the City in hanging wise, was nowe hoy ited vp a loft, and in a moment by letting the ropes ship , ligh-ting vpon the flintes of the streets , with the peyse of his body , dashed against the stope like a stone. He was moreover of- ten times haled along, and so crushed with the sharpe pointed flintes, that y ou might haue scene (by reason the vtmost skinne was rent asunder) the oflappes of his in-ward partes , hanging at his sides and belly . This man had suffered not much vn- like matters , in the time of *Genserick* , rather then he would bewray the secrete of one of his friendes. Howe much more then, would he be furnished with constan- cy about Sacraments of religion ? and if he shewed himselfe so trusty to his friend, which

which only loued him; howe much more did he owe to him, who shal fully rewarde his loyaltie ?

What outrages were done in the City *Cluse*, it is not in me to declare; for the ve- ry number of Martyrs and Confessors, it is not possible to recount. One Matron amongst them called *Victoria*, a true am- plifier of her name , as she hung burning ouer a softe fire in the face of the people, was thus intreated by her vngratiouis hus- band, her children standing by. Why suf- fferest thou , O wife ? If thou despise me haue pity (thou hard harted woman) of thysc little ones , whome thou hast engen- dred. Howe hapneth it that thou regardest not thine owne wombe, & settest nothing by those, whome groaning thou brough- test into the world ? Where is the plighted troth of matrimoniall loue ? where are the bandes of wedlocke ? Where is the honest contract drawne long since betweene vs ? Regard I pray thee thy children and hus- band , and fulfill quickly the Kings com- maundement, that thou mayest escape the torments yet at hand , and be rendred to me againe , and to our children . But she neyther giuing care to her childrens cry-

G i.

ing,

ing, nor to the Serpents flatteries, casting her eyes vawardes from the ground, contynned the world with the desires thereof. Whome when the Executioners perceiued to be dead, after that her shoulders were with long hanging out of their place, tooke her downe fully bereft of life. And (as she afterwards told vs) a certayne Virgin came to her, who touched euery parte of her body, whereby she became imme- diately whole and sound.

C H A P . VI.

The resolute constancy of the Proconsull or Marshall Victorian, and his braue answere.

IN what sort to extoll *Victorian* of the *City Adrument*, and at that time *Proconsull of Carthage*, through default of wordes I am ignorant. No man in *Africke* was richer then he, and held he was in estimation with the impious King, as one very faithfull in all thinges giuen him in charge. The King sent him word after a familiar sort, that if he gently assented to his commaundement, he would make ac- count of him aboue all other: but the ser- uant of God gaue this confident answere.

I am

I am assured of Christ, my God, and my Lord: say thus to the King. Let him lay me vpon coales, thrust me vpon beasts, put me to all kinde of torments; if I giue place, then in vaine was I christned in the Catholike Church. For if there were no other life then this alone, which is present, & that we hoped not after an other which is eternall; yet would I not doe it, and for a little temporall glory be so vngrate- full to my Creator, which in such sort hath bestowed vpon me his faith. At which answere the Tyrant chafed, and with what torments and how sore paynes he afflicted him, humane eloquence is not sufficient to expresse, vvhich triumphantly and happily consummating his course, received the Crowne of Martyr- dome.

C H A P . VII.

A story of two brethren in like sort, tor- mented with equall paynes.

NEVERTHE R is any body able to ex- plicate the conflicts of the Martyrs, which they atchiued at the *City of Tam- bad*, vvhile two brothers of the *City of Kings-water*, well assured in our Lord, :: Aqui- :: P.S. Tam- bar. P.F. Tambay. :: Aqui- :: Aqui- gaue regis. ::

ij.

gaue each to other their faith, howe they vwould request the torturers, that they might be handled with like payne and pu-nishmēt. When therefore at the first, hung vp with waigthy stones at their heeles, they had remayned in that case all the whole day; the one of them desired that he might be let downe, and that a little respite might be giuen him: the other brother fearing least he vwould haue denied his faith, cryed to him from the engine where he hung. *Doe not so, doe not so brother: that was not our oath to Christ, I will accuse thee, when we shall appeare before his terrible Throne, since we sware upon his body and bloud, to suffer together for his cause.*

Saying these and other wordes, he imboldned his brother in such wise, to the agony of his passion, that he cryed out with a loude voyce. *Put me to what punishments you will, persist, vrge vs being Christians, with your cruelest torments: as my brother doth, so will I also.* With what fiery plates they were scorched, and with what instruments each was scared, and with what torments they were tortured, the thing it selfe declareth, in that the executioners themselues did cast them out of their sight, saying: *These fellowes*

will

will make all the people followe, so that no man at all will be conuerted to our religion. This they said the rather, for that no blewish wannes, no token of their torments any thing appeared.

CHAP. VIII.

*The Courage of the Tipasenses: and of
them which speake, their tongues
being cut out.*

LE T vs nowe hasten to speake to the honour of God, of that which was done in :: *Tipas*, a City of the great *Mauritania*. As soone as the Towns-men sawe ^{Tipas, at this day Teneas, or Tunas.} an *Arrian*, from a secretary of the Court, made their Bishop, & sent to destroy their soules, almost all the City fled into *Spayne* (the passage being very short) so that ver-
y fewe remayned behinde, such as found no meanes of shipping: whome the Bi-
shop of the *Arrians* first by faire meanes, afterwards by threats, assayed to compell to *Arrianisme*. But they constant in faith, not only derided his madnesse, while he perswaded them: but also boldly celebra-
ted the diuine mysteries, assembling tog-
ether in one house. Intelligence receiued, he secretly sent information thereof vnto

G iii.

Carthage:

Carthage : whereupon the King in a great rage , directed thither a certayne Earle with charge , that in midst of the market-place , all the Prouince being there assembled , their tonges & right handes should be cut off at the very roote and stumpe : yet through the assistance of the holy Ghost , they so spake and speake still , as they did never before . If any man be incredulous , let him goe now to *Constantinople* , and there shal he find *Reparatus* a Sub-deacon , one of that company , speaking (& that eloquently) without any impediment . For which cause he is greatly reuerenced in the palace of the Emperor *Zeno* , the Queene especially honouring him with singular respect .

CHAP. IX.

The incredible tyranny of Hunricke towards his one Vandals Catholikes .

WHO may nowe in fit tearmes discourse , & reckon vp togither the diversities of paynes , which by their kings commaundement , the *Vandals* practised against their owne people ? If a writer attempted particularly to recount the things that haue passed in *Carthage* only , though simply without all flourishing speech , yet

would

would it trouble him to recite the very names of the tormentes : which to be true , is to euery body manifest , & is easely produced . For you may daylie see some without hands , others wanting their eyess ; sonicke depriued of their feete , many that haue lost both nose and eares ; divers whose shoul-der-blades are falne out of their place by long hanging , or whose heads were sunke downe betweene their shoulders , by reason they were daylie tortured , and by ropes had bin much wafted vp and downe in the ayre . There were which by racking of the ropes insunder , fell head-long from the height where they hunge ; and with mighty pitch very many lost the state of their braine , togither with their eyes : and some their bones being crushed insunder , yealded forthwith their liues ; others liued not long after . He that thinketh this a fable , let him aske of : : *Vranius* the Ambassador of : : *B. Auius* . *Zeno* , in whose presence such thinges were most of all put in execution , because coming to *Carthage* he had cast abroade , that his comming was for the defence of the Catholike Churches . Wherfore the Tyrant to give him to vnderstand that hee stood in awe of no man , in those places &

to be racked (*Epidophorus* sitting by and raging) before his torments tooke out :: the Chrisome clothes, wherewith he once vested this fellowe at the Font, when he day current vndertooke for han , vwhich priuily he In Greeke brought about him to this purpose ; and also Saba- wauing them in the ayre, and lifting them non, signi- vp that all might behold it , he is said with fith any death to cleath to mundifie withall.

These are the:: linnen (*O Epidophorus*, thou abused minister of errour) which shall accuse thee , when the Majesty of the great Judge shall come : they shall be diligently by me kept , in witnesse of thy perdition , and condemne thee headlong to the botomelesse depth of the pit , which burneth with brimstone. These did cladde thee , arising without spot out of the Font : these shall vehemently persecute thee , vwhen thou shalt with the rest , inherit the flames of hell ; because thou hast put on cursednesse as a garment , renting and forsaking the true and holy robe of Baptisme and faith. What wilt thou doe (*O wretch*) vwhen the seruants of the house-holder shall beginne to call togither , those that were invited ? Then the King beholding

thes

thee who wert once called , and seing thee to want thy wedding rayment , shall with terrible indignation say vnto thee. Friende, Matt. 22. how enterst thou in , not bearing a nuptiall garment ? I see not that which I gave thee , I acknowledge not this to be that , which I bestowed vpon thee : Thou hast lost the habite of thy Knight-honds , which in defence of thy Virginall body thou wa- readst. Tenre moneths I couered thee , I dresse the signe of my Croffe vpon thee , I washed thee cleane with water , and adorned thee with the purple of my bloud : I perceue not my scale in thy face ; I see no character of the Trinity : no such can be at my banquett . Bind yow him hand and foote with ropes , who would voluntarily separe himselfe in such sort from his Catholike brethren . He hath enlarged and pitched his lines , a snare , wherewith he hath both entangled himselfe , and stop- ped others from my feast . He hath laid for diuers a stumbling-blocke in their way : therefore with eternall shame and everlasting ignominy , I caste him out from my table . While Miritta spake , *Epidophorus* being put to silence , was se- red in conscience before the day of the fire euclastning .

CHAP. XI.

Banishment of the Clergie of Carthage:
the notable constancy of twelve
Quyristers.

ALL of them therefore preparing their backes for strokes, cheerefully went forwards to banishment, who being yet in their long journey, outragious & vnmerciful men came (by setting on of the Arrian Bishops) to take from them, that which peraduenture Christian piety had giuen them for susteynance: when as each of the so much more gladly sung. *Naked I came forth of my mothers wombe, and naked now I goe to exile: for God is not to seeke, howe to feede his hungry, nor howe to clothe vs in the desert.* Two Vandals moreover, who had often vnder Genesericke beeene Confessors, contemning their riches, went with these of the Clergie into banishment, and their mother in their company. Out of this multitude of Confessors (that is to say of the Clergie of Carthage) as they were in their journey, twelve children by the suggestiō of: *Theu-*
corius (who of a Lector was become a runnegate) vvere to be seperated, such as he knewe to haue cleare strong voyces, and fit

al Theu-
corius.

fit for musicke, & had beeene his Schollers while he was Catholike. Quickly vpon his information were men sent, and with barbarous fury boyes to the number of twelve, are recalled from their journey, all seperated in body not in minde, from the flocke of the Saints; dreading yet their ruine, with sighs and teares they clasped their fellowes knees, that they might not bedrawne away; whome neverthelesse the rude Heretikes, parting with their inematting swordes, carryed backe to Carthage. But though they were dealt withall not by faire meanes (as their age seemed rather to require) they were found more resolute then for their yeares; and least they should sleepe to death, they lighted to themselues the lampes of the Gospels light. At this the Arrians conceived grieuous indignation, blushing for shame to see themselues ouercome by boyes, and enflamed thereby, vwill them to be beaten afresh vwith wandes, whome fewe dayes before they had cut with many lashes. Sores are made vpon sores, and the hurts renewed waxe rawe afresh: yet came it to passe through our Lordes assistance, that their small age fainted not for paine, and their courage increas-

increased, so that they waxed strong in faith: whome nowe *Carthage* honoureth with great affection, regarding this Quyre of twelve boyes, as of twelve Apostles. They dwell together, they table together, they sing together, they rejoice in our Lord together.

CHAP. XII.

The Martyrdome of certayne: and the evill entreaty of Bishop Eugenius.

IN those dayes two Marchants of the same City, who both had to name *Fruuentius*, vvere crowned v^{er}ith a notable Martyrdome. Seauen brethren also, not by nature, but by grace (as which liued together in one Monastery) accomplishing the agony of their confession, came to the garland vvhose flourish neuer vadeth: *Liberatus* the :: Abbot, *Bonifacius* a Deacon, *Seruus* a Sub deacon, *Rusticus* :: a Sub-deacon, *Regatus* a Monke, *Septimus* a Monke, and *Maximus* a Monke: For as then more cruelly did the Bishops, Priests, and Clergie of the *Arriani* rage, then the King and his *Vandals*. For every where those Bishops vvhile their Clergie, ranne vp and downe, persecuting vs with their swordes

by

:: Abbas.
:: Subdiaconus.

by their sides, as namely one *Antony* a Superintendent of theirs, & somewhat crueler then the rest; whose practises against vs vvere so abhominable and incredible, that they can not be vttered. His residence vwas in a City neare to the wildernesse, which joyneth vpon the Province of *Tri-poly*. As an unsatiable beast thirsting after Catholikes bloud, he ranne here & there, roaring after his pray: and impious *Hennicke* acquainted vwith his fierce disposition, vwould needes banish *Eugenius* into the coasts of that wildernesse. But *Antony* to whose custody he was committed, kept him so close and straight, that no man could haue access; and besides by sondry afflictions, guiles, and paynes, thought to make him away. The holy man while he bewayled the sore persecution, and wore out his aged limmes by rough haire-cloth, and lying on the bare ground, watered his couch vvhile devout showers of teares; fell at last into the troublesome disease of the palsey. At newes whereof the *Arriani* conceiuing great joy, ranne in hast to the Cell of Gods exiled seruant: and when he perceived the true Bishoppe, through stopping of his disease to maffle in speech, he

he cast in minde to destroy him out-right, as to whome he wished not long life. Willing therefore the sharpest vinegre to be brought that could be found; he powred the same into the reuered old mans jawes, notwithstanding that hee abhorred and loathed it. For if the Lord of vs all, which came to that end to drinke it, when he had tasted it, refused to drinke; howe much rather should this faithfull servant and Confessor of his reject it, when hereticall fury pressed it vpon him? By this vinegre increased that noysome disease, of vwhich yet afterwardes (Christ of his pity mercifully assiting) he became hole.

CHAP. XIII.
*The barbarous and vaine outrage of an
Arrian Superintendent, against a
Catholike Bishop.*

BY the like banishment and vsage of *Habet-deum*, and other of our Bishops, is easely manifest, how grieuously the City of *Tamallum*, wherein *Antony* made his abode, might be vexed. For whereas he had, vwith sondry afflictions giuen him vexation, neyther could make him an *Arrian*, but found the Champion of Christ

al.

alwaies constant in his profession; neuerthelesse had promisid his confederats to ouercome him, saying: *If I make him not of our religion, I am not Antony*: now perceaving that he failed of his boast, he inuented thus to doe. Tying the Bishop hand and foote with bigge bandes, and gagging his mouth that hee might not crie out, he cast vpon him water of rebaptization, as he counted it: as though he could aswell binde his conscience, as his body; or that he were not present by his grace, who heareth the groanes of the fettered, and searcheth the secretees of harts; or as though the false water, could take away such a perfect resolution, as the man of God had already sent to heauen, teares being the messengers of his hart? He then loosed the man of his bandes and with semblance of great ioy merily saide. Behould brother *Habet-deum* you are now made a Christian of ours (what can you now doe, but consent to the Kinges pleasure?) to whom *Habet-deum* answered. Nay (wicked *Antony*) * there is more tall sinne and damnation, where consent of will is obtained: I stood fast in faith, & confessing it with often speech main-

H j.

ta.ned

* Ibi est
mortis
dānatio.

tained with open protestatio, that which I believe now, & alwaies did. After that thou hadst bound me with chaines, stopping the entrance of my mouth; in the tribunall of my hart sent I vp to the view of the heauenly Emperours, the actes of this my sufferance, the Angels subscribing thereunto.

C H A P. X I I I I .

More of the Arrianstryrany, and how they rebaptized people by plaine violence.

LIKE violence was generally vsed by the Tyrants. For the Vandals were to this purpose, sent about every where, that they might bring al passengers, to be destroyed by their Priestes: who when they had slaine their soules with that erronious water, gaue them a bill or ticket; that they might no more haue violence offered. For it was not lawefull either to priuate men, or to marchants and men of affaires, to passe any where, except they shewed a testimoniall, discouering the death of their owne soules. Reuelation whereof, Christ long since opened to his seruant John, where hee saith. *Is
sball*

Shall be to no man permitted to buy or sell, but to him that hath the marke of the beast in his forehead, and in his hand. Their Bishops also & Priests, march about townes & villages in the night season, with a band of weaponed men, and (theeues of soules as they were) * breaking open doores, entred in with water and sword: and whom they found at home (some of them peraduenture sleeping in their bedds) they sprinkled with their thunder and fierie shoure, and all at once with Simoniacall crie, called them their Christians: so that they seemed rather to make a May-game of * their hereticall water, then a matter of ** Sux hz
religion.* Those of least capacity, and dul reseos a-
spirit, reputed, that by this meanes, the quam. &
sacrilegious abomination was accom-
plished in them: but the wiser sort com-
forted theselues, in that it could not hurte
them, which had beene done to them re-
pugning or sleeping. Many did present-
ly cast ashes vpon their heads; some did
put on mournfully haire-cloath, because
such a change had hapned; others did a-
noint themselues with filthy dirt, renting
to fitters the Chrysoms which had beene
laide vpon them, and with faithfull hand
H ij. *casting*

* B. Des-
picatis
pos. ia-
nuarum.
PF. Des-
picatio
ianuarum

* Sux hz
reseos a-
quam. &
so hath B.

casting them into draughts and stinking places.

CHAP. X V.

*Chil'ren taken from their parents: the
manly courage of a Phisicions wife.*

WITH semblable force, was before my eyes, in Carthage, a Gentlemans sonne of seauen yeares old taken from his parents, by *Cyrillas* commandement. The mother (all matronlike gravely laide aside) ran after the theeuues through the Cittie, her heaire about her eares, & the child cried as wel as he might, * *I am a Christian already, by Saint Stephen I am a Christian*, whose mouth they stopped, and drenched his guiltlesse infancie in their puddle.

* In P. F. is thrise
repeated
Christianus sum.

Like prank they plaied with the children of honest *Liberatus* the Phisition: For being commanded with his wife & children to banishment, the malicious *Arrians* thought it best, to divide the lit'e children from the parents to prove if by tendernes of affect on they mght overthrow the fathers constancie Separated are the younglings from their parents, wherat

as

BOOKE.

as *Liberatus* was about to shed teares, hee was by his wife reprehended, and the teares as they were illing forth dried vp: For in this wise she spake vnto him. And wilt thou (my *Liberatus*) loose thy soule for thy children? esteeme them as if they had neuer beeorne; for Christ will at full be revenged in them. See you not, how they crie, & say that they are Christians? What this woman did also in the sight of the Judges must not bee concealed. When her husband and shee were imprsoned (but seuerally that one might not see the other;) word was sent to the woman, that shee should nowe lay away her stubbornesse, for that her husband had obeyed the Kings commandement, and was become a Christian of theirs. Let me see him laide she and I will also do as please God. Being led out of prison, shee found her good man standing before the iudgement iestate, compassed with a great multitude; & thinking it to be true which the enemies had feigned, caught houlde with her hand vpon his garment next to his throate, and before them all throtled him, saying: vngratiouse and reprobate, vnworthie of Gods fauour and mercie,

H iiij.

why

why wouldest thou florish for a litle while & perish euerlastingly? what wil thy gold profit thee? what wil thy siluer; wil they deliuer thee frō the furnace of hell? This she said and much more. To whome her husband answered: what ailest thou woman? what seest thou? or what maist thou (perhaps) haue heard say, concerning me? In the name of Christ I remaine Catholike still, neither shall I euer forsake that, which I yet hold fast. Then coulde the heretickes, being guilty and detected of their lye, no longer coulour their treacherie.

C H A P. X V I.

*The voluntary exile of sundrie persons:
the Supplication of Bishop Habet-
dum to the Kinge.*

I Haue briefly spoken already of the monstrous violence and outrage by them vsed. VVhich many fearing, hide themselues: some in caues; others in vncouth places, both men and women, no man being of their counsaile: where for want of reliefe, ouercome with hunger or colde, they breathed forth their contrite and

and afflicted soules, carrying with them among their tribulations the security of an vnuiolate faith. In such plight was found *Cresconius* a Priest of the Cittie *Mizzen*, in a caue of the * *Quizan* mountaine, * *B. Quizan* P.F. & P.S. already deade, & his body beginning to draw to corruption. Seing we haue new- & *Ziquens* but *Ptol. hath Vuic* ly mentioned *Habet-deum*, he came to *Carthage* and thought good to goe to the ab- *zan and* *Plinie* *Quizan* *Quizan* hominable King, to manifest to him his conscience, which had alwaies beene fa- milier and well knowne to God. Neither could *Antony* hould him backe for verie shanie. He offered to the King a Suppli- catio hauing in effect these words? What haue you now obtained at their handes which are fledde? or of them which you banished? yee haue daily spoiled them of their substance, yee haue depriued them of Church, country, and home: you haue onely lefte them their soule, which also you seeke to make * captiue. O times, O corrupted manners? All the world vnderstandeth it, and the persecutor himself seeth it. If it be faith which you follow, why vexe yee the members of the true faith, with so enormous persecuti- ons? what meddle you with our banish- *

Iey, began to bring forth a duskish, rather then a florishing haye; forthwith a scalding wind was at hand, scorching it all, and withering it away. For the dusty season vnder a hott ayre, chafing al things, had filled euery place as with a cloud. Al trafficke was ceased, no ploughes with labouring Oxen turned vp the gritte of the ground; for neither were Oxen a-lue, nor any ploughes remaining. And of the country Peasants, part were dead the other part seeking their graues. And for as much, as through the incōuenience of the famine, neither buying nor selling were accustomed, nor the earth duely tilled, troopes, and in a manner carcasses of olde people, of young men and maydes, of boyes and girles, were in euery place scattered abroade, through townes, villages, and each particular ~~citye~~, wherewer they could, and in such sorte as they could, and in such sorte as they might. For seeing they were become like a naughty and froward body, prouoking Gods wrath at the waters of contradiction; they felt hūger as dogges, not that they might finde foode, but that they might feele the *Trinity* reuenging, whom they had so denied.

Num. 20.
Psal. 57.

nied. Some did spreade themselues ouer the fieldes; others sought the secretest places of the woods, searching after olde rootes of hearbes, or of such trifles. There were, which about to enter into their house, fell downe by companies on the very threshold, being conquered by famine. The high waies and pathes were full of carcases: the stincke breathing from the deade, killed the liuing on all sides. Burials abounded of those which daily deceased, and there was no vertuous abilitie to bestow the charity of the graue: for famine raging, the liuing were not sufficient to bury the deade; and they themselues also soone after to dye. All men greatly desired to turne their owne liberty & their childrens, into bondage; but they found not vnto whome. Mountaines and hilles, Streetes of the Citties, waies and pathes, made one common graue for all, to whom consuming neede denied sustenance. The *Vandalls* themselves, whom before the sundry spoiles of many Princes, &c possession of *Africa* had enriched, were now most of all oppressed with necessity: and how much the statelier they seemed to themselues, by multiplying

Could they well be called by any other name then *Barbares*, a name importing their fierce crueltie, and dreadfull terror? with how great gifts souuer yee honour them: with how great seruices souuer ye appeasethē, they know not how to doe otherwise, the to enuy *Romans*. And as touching their inclination and ayme, they euermore endeuour to blemish the glorie and stocke of the *Roman* name: neither are they willing that any *Roman* should remaine aliue. And where they are found to spare whom they hould in subiection, it is but for their seruice that they spare them: for they neuer loued any of the *Romans*. If euer barbarous and rude *Pagan*, cared to debat with vs in matter of faith by argument, then will likewise the *Arrian* heresie come to disputation. But when could it euer obserue any reason, since it seperateth God our Sauiour from God the Father: By fraude and calumnia maintaine they their cause: and like a tempestious whirl-wind, with their storming rage, would they turne all vpside dowe. If disputation by Bishops was expedient, what is to doe with hanging vp from ground, with fire, hookes, and with

with gallowes? why hath continuallie the *Arrian* brood inuented such kinds of tormentes against guiltlesse persons, as not *Mezentius* himself did euer excogitat? Against innocēcy haue outragious furor & couetous cruelty fought, to destroy mens soules, and rauin away their substance. If conference were wished, wherto tendeth rapine of other mens goods; and not onely from Priestes, but from all the Laity; who rejoyced when they were spoyled, and with great consolation receiued the ransacking of their substance.

CHAP. XIX.

*Lamentation of the Author for the miserie
of Afric: & invocation of the prair &
meditatio of Saints, for redresse therof.*

Approch now (I pray you) all ages, all sexes, all estates: approch all ye that beare the name of *Catholikes*; who are ouer all the world borne in your Fathers boosome; who alone know how to impart a true brotherly affection, who haue learned of *Paule* our instruccour both to rejoyce with them which ioy, & to lament with them which sorrow. Assemble together

and yong men haue learned to treade sharpe and rough wayes: trained vp in cloisters of monasteries, they haue beene led into captiuitie of the *Morians*: and her holy stones are dispersed, not only in the higher end of the streets, but euен in the dreary metall mines. Tell confidently you may vnto her protector what tribulation shee is in, and how her stomacke is disquieted with excessive weeping. For shee sitteth among the Gentiles finding no ease, and there is no man to comfort her. I sought among the Fathers of the East to see who bewailed her, and there was not any. I searched a comforter & I found him not, while in her hunger shee fed vpon gall, and in her thirst drunke vineger: imitating the passions of her spouse and Lord: who therefore suffered for her, that shee might follow his steppes. Pray O ye Patriarkes, of whose stocke shee is borne, who now so traiueileth in earth. Pray, O yee Prophets, knowing her affliction, whose prayse you by Prophesie, so long before did sing forth Be * intercessors for her, O Apostles, seeing to gather her togither you ranne as swift coursers ouer the whole world, our Lord reyning the bridle.

* Suffragators.

de. Thou principally, O blessed Peter, why art thou silent for the sheepe, * and ^{* Ioh. 31.} Iambes commended to thee, with great care and regard, by our vniuersall Lord. Thou, O holy Paul, instructor of the Gentiles, who from *Hierusalem* vnto *Slavony* didst preach the Gospell of God; aduize what the *Arian Vandals* doe, & how thy children lament in captiuitie. O all ye Apostles, poure forth togither your grones for vs. Wel we know that we are vnworthy for whom you should entreat: forasmuch as these calamities which haue fallen out for our probation, haue not bin set vs as to the iust is wōt, but as plagues for our deserts: yet pray for vs your children (euill though we be) as Christ praid for the *Iewes* his enemies. Let that suffice for our chastisement, which hath already beene laide vpon vs: and now at last let forgiuenes bee solicited for sinfull wretches. Let it bee saide vnto the reuenging Angell; *It sufficeth; hold thy hand.* Who is ignorant that our approbrious wickednes procured all this for going astray frō Gods commaundements, and refusing to walke in his lawe. But prostrate wee be. * *Vestros* seech you, that yee despise not * your peccatores. I ij.

miserable sinners; for his sake who from poore fishermen rayfed you to the hight of Apostolicall dignity.

Most mischieuous *Huneric* held the dominion of his kingdome seauen yeare, ten monethes: then consummated the race of his life by a death correspondent to his demerits. For he putrified and boyled out vermine; so that not his body, but gobets of his body may be said to be buried. * And as that King long since trās-
 * Ier. 22. gressor of the lawe giuen had no other
 * P. P. N. i buriall then the buriall * of an Asse: so
 calij &c. perished and soone, this (execrable Tyrant) by semblable ignominious death.

* B. The Passion of seauen Christian brethren. Seckelib. 3. cap. 12. * The 2. day.

CHAP. I.

* *The Passion of seauen blessed Martirs which suffered at Carthage vnder King Huneric * 6. Non. of July.*

ATtempting to set forth the triumphes of blessed Martyrs, I first implore aide of God, to the declaration of their actes, that hee which accomplished vnto them conquest and victorie, vouchsafe also to afforde vnto mee (although vnworthy and vndeseruing) some ornamēts

how

how meane soeuer of vtterance: For then shal I be able to expreſſe what is desired, if they for me wretch make ſupplication vnto our Lord. The ſeauenth yeare it was of moſt cruell and no leſle impious *Huneric*, when behold the ancient enemy, that olde & craftie ſerpent, ſpitting forth the venim of his threcforked tongue, vſing for an instrumēt one *Cirillus* a Bishop * of the *Arrian. madd heretickes, subuer-* * *Ario-*
 manitaiū
 P. F. B. A-
 triachū.

ting and poſſeſſing the mind of the bloo- die Prince, ſo to perſuade him, that hee could not euer enioy a peaceable, & long continued raigne vntelle he vtterly abo- liſhed the very memory of innocents, (thoſe neuertheleſe through Gods iuſt iudgement preuēted by a moſt shamefull death, ſcraling with vermin he breathed out his ghost) with gory mouth began to perſue the multitude of Catholikes, who through all the Prouince of Africa had multiplied much iſlike what was foretold to *Abraham* the Patriarke: to wound the by the * glayne of rebaptization, and to ſoile with his muddy ſwarth, the ſtole of one cleane baptisme, which Christ wash- * *Gladio* rebapti- zatis.

I iij. whitned.

whitned. The Tyrant therefore admitting (as he was both easie to be caried away, and fierce) that serpent in suggestion, began to shake all *Africa* at once with sauage edictes.

C H A P. II.

First and foremost hee sent parling by inhumane banishment into far lands a notable company of Priestes and Deacons: to whom for compassion he commanded to give the * twy-edged sort of grayne which only beasts feede vpon; & neither dishusked by the myll; but the branny scorce remained vpon it. Afterwards moreouer, his madnes and impiecie encreasing most vnmercifully gaue he commandment this simple sustenance to bee withdrawne. Not long after this, willed hee yet further, the Churches

(* Per iudicafis venerabi-
libus portus. whose gates were in time past held so
venerable) to bee mured vp stronly with
huge morterworks. As for monasteries; as
wel those of me, as those of holy virgins,
hee charged to be delivered vp togither
with their dwellers into the hands of the
Gētiles, (that is to the *Morians*.) Semblable
was the lamentation of all; semblable

en-

entire and full of resolution of dying for Christ: semblable floudes of teares trickling from their eyes. For our Lord nowe permitted them to be fed with the bread of teares; and to drinke their measure of teares, if not teares without measure. And if there were * of Rauens some prone to destruction, which departing forth of the percutiā arke stayed eger vpon the dead carkases; ^{Gen. 8.} greater yet was the number of happie Doues persisting in the name of the *Trinity*. How many noble & excellēt persons; Lords of ample & large demayn exchāged land for heauē, redring vp both body and goods? and how many tender and noble Gentle-women were contrary to naturall honesty whipt with rods, in face of all the people; and excruciated with sundry torments, euer bare away triumphant monuments of victorie? How many yong children deriding the inhuman edictes, first despised the world ere they entred the inticing pathes thereof?

C H A P. III.

IN those daies were also seauen (as concerning association of our Lords seruice, brethren) who dwelt with one hart

I iiiij.

and

CHAP. 4.

SOONЕ came this to the Tyrantes
cares, who drunken with furie, willed
them yet more to be constrained by vn-
heard-of torments, & loaded with more
plenant shackles. Thē gaue charge that
a shippe should be filled with bundles of
dry fewell; them to be fast bound in the
same vessell; so fire to bee applied in the
midst of the sea; whereby they should be
burnt to death. As they were brought
forth out of the prison; the multitude of
Gods people accompanied those warri-
ars of the *Trinity*, who as innocent lambes
were led to be sacrificed; contemplating
the weighty and horrid yrons; no lesse
then as rare iewels. For bonds these were
not indeed to bee reputed, but rather or-
naments of brauery: With cheerefull a-
lacritie went they toward execution, as
if they had hastned vnto a banquet; sing-
ing through the passages of the streetes
with one voice vnto our Lord; *Glory in the
highest to God; and in the earth peace to men of
good will.* This is our desired day; more
festifull then any festivity: Now behould is
the acceptable time; now behold is the day of sal-
vation;

Luke 2.

2. Cor. 6.

nation; when for the faith of our Lord
God we endure addressed death, *that we
may not lose the garment of obtained faith.* The
people also with common voice cryed:
*Feare not O seruants of God, nor dread the threats
and terrors of tribulations present: dye we rather
for Christ, as he died for vs, redeeming vs with
the price of his sauing blood.* One neuerthe-
lesse by name *Maximus* a child of their co-
mpany, laboured those authors of euil with
vehement endeuour to disioyne from so-
ciety of the Saints, saying *Why hast thou
prety boy vnto death? let them goe, they are mad;*
*beare thou our counsaile, that thou mayst obtaine
thy life, & goe to the great King's court.* Wher-
vnto he, though a child in yeares, yet cri-
ed with mature grauity, no man gets me
from my holy Father that *Liberatus*, and
from my brethren, who bred mee vp in
the monastery: with them I liued in the
feare of God, with them I desire to dye;
with whom also I trust that I shal attaine
the glory to come. Thinke not that you
can seduce my childhood: seauen soules
sith our Lord would assemble vs, hee will
in like sorte vouchsafe to crowne vs all
with one martirdome. *As none perished of
the seauen Machabees so the number of seauen
shall*

1. Mac. 7.

church of *Celebrina*. Thus in confession of the Trinity suffered the thrise-blessed Martirs, accomplishing a glorious prosecution of their combate, and receiving crownes of our Lord. To whome is honor, & glory, world without end, Amen.

The end of B. Victor's historie of the Arrian persecution in Africa against the Catholikes.

Plame. 146.

Our Lord reedifying Ierusalem shal gather together the scatterlings of Israel: hee who healeth the crushed in heart and bindeth vp their bruises.

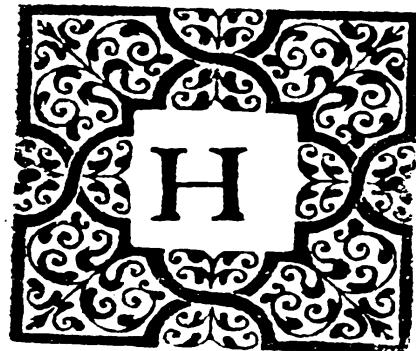
COncerning processe of the persecution after the good hound King *Huneric* had yelped vp his last; not much is extant in authors: albeit that it continued outright (not at all times indeed with tenor of equall terror) some 90. yeares space, as witnesseth *Iustinian* in his lawes: But good estimat thereof may be gathered by the life of S. *Fulgentius* most authentically written by one of his owne disciples vnto his successor *Fælicianus*.

THE

THE LIFE OF SAINT
Fulgentius Bishop of Rulp.

Suarius
1. die Ianuarij.

I.



VNERIC the Arrian King of Vandals, after that Carthage had beene by them subdued, exiled all the Senators into Italy: one of whom was *Gordian* Grand-father to *Fulgentius*. Which *Gordian* being deceased, his sonne *Claudius* returning to Carthage, although their house had beene giuen to Arrian Priests; yet recovering great parte of his heritage, by fauor which he found at the Kings hâds: and departing to *Lepte*, there established his habitation. *Fulgentius* there borne, was by the diligence of his carefull mother *Mariana* (For soone was his Father taken from the life of this mortality) trained vp in learning: and caused to be instructed in *Greeke* before hee tooke ni hand *Latin*, that thereby he might attaine to greater perfection & skill in that strange tongue. So highly profited he in all good partes together with encreasing yeares, that his mother

mother exceedingly rejoiced in his wisdom and towardnes: greatly easing by his presence the discomfort of her lost husband; and permitting to his government the ordring of her housshold. In which charge he bare himselfe pleasurable to his friends, reasonable to his wiliers; to the seruants aswell milde in direction as seuerie in correction; & diligently vphold his patrimony. Being at length instituted the Kings collector, and prescribed to bee rigourous in exacting of the rated paynments: heavy to his soule, began the burden of worldly busines to wax. And vaine flattering felicity yeelding disgust, by little and little the loue of spirituall life seemed to take roote in his hart, first encreased a desire of reading & praying: then caſt he in mind to frequent monasteries; and beheld by experience the sweet conuersation of Gods seruants. Whō perceiving as they had no worldly solace, so to haue no wearines; as no temporall joyes, so no vexation offpi. it: and withal discerning with what cheerefulness and alacrity sundry persons, yea yong-men, walked the straight vway of perfection in perpetuall continency; he

brake

brake out vwith himselfe in these vwords. *Why trancile I in the world which shall yelde me no future & lasting reward? Although better it be to weepe well, then ioy ill, yet if to ioy be our desire; howe much excelleth their ioy, who haue a good conscience towards God, who dread nothing but sinne, doe nothing but accomplish the commandements? Change we labours: and as I before endeououred among my noble friendes to appear e more noble: so now let my imployment and solicitude bee among the humble and poore seruants of the Highest to become more poore and humble; turning by Saint Matheuves example from a Publican to a Disciple.*

Resolued to renouice terrene delights, and to render himselfe partaker of that kind of life, vwhich in vpright disquisitiōn on the arbitrary discussion of his inward thoughts approued & extolled; least yet sudaine change might breed him some annoyance either in body or minde, hee put himselfe into exercise offasting; and auoiding the company and accustomed conplements of his olde acquaintance, and familiars, he gaue himselfe solitarilie to reading and oraisons: so that euen in a seculer profession he conuersed as a perfect Monke. All those which knew him

K. j.

were

were striken with wonder and admirati-
on at his extraordinary carriage: impu-
ting this strict demeanure of a man so de-
licately brought vp to proceed from ne-
cessity and priuy pouerty. When he had
now made some prooфе of such thinges
wherein he conceiued difficulties might
grow: and well vnderstood the abilitie
of a couragious wil prouoked and ayded
by the concurrence of diuine grace: per-
using (among other theologall treati-
ses) the discourse of Saint *Austen* vpon
the 36. *Psalm*, his loue of perfection more
strongly encreased: so that he determi-
ned out of hand to effectuate his holy de-
signe. It came in his minde by secret de-
parture in vnknowne apparell to seque-
ster himselfe: but then reflecting that his
conuersion, if hidden, would only auayle
himselfe; if published, might be an incita-
tion to others: he without delay went to
Bishop *Faustus* a good and godly perso-
nage (one of those Prelates whom *Hum-
eric* had confined vnto certaine places
neere vnto their owne country; whereby
they might sooner relent) beseeching at
his hands monasticall habit. For in a little
monastery which hee had erected, held
his

his residence. The prudent Bishop well
knowing the worldly couersation of the
yong man in time past, gaue no credit vnto
his purpose, nor cōforte vnto his request:
but willed him first learne to become a
lesse delicat lay-man: and gently put him
from him. But he humbly kissing the Bi-
shops hand besought him very affectu-
ously not to repell him utterly; but grati-
ously to open vnto him the monastery
dore, and admitte him for one of his
disciples. Importunity declared sincere
resolution; sincere purpose deserued cre-
dence, and obtained admission. Fame of
the thing spreading abroad; some despai-
red successe because of his former dain-
tines, others considered his excellent wit
were raysed into expectation of some no-
ble and worthy consequence. Diuers of
his familiars excited by imitation of his
renūciation, addicting themselues to the
like life, only his inconsiderat & worldly
minded parent grew greatly disquieted
& frighted. As if her *Fulgentius* were now
dead (albeit well were hee deade who so
died) she impatiellly runneth to the mo-
nastery, brawleth with B. *Faustus*, & cri-
eth out; Restore the sonne to his mother,
K. ij. the

strayned here and there vp & downe by fleeing to hide himselfe: and *Fulgentius* had no better shifft then to get to another little monastry gouerned by Abbot *Fælix*; who not ignorant of his vertue, gladly would haue designed vnto him: which honor *Fulgentius* constantly refused: but to take part of the charge vpon him, the consent of the company imposing it, hee could not stify deny. So that these two holy Fathers equall in loue of God and their neighbour, equall also in vertue, & like in conditions, mutually gouerned; each fearefull of offendig the other, each vigilently attending to the behoof of the couent: bnt one peculiarly addicted to instruction and institution; the other to ordering the affaires & to necessary prouision.

IIII

This monastry being in like sorte by tumults dissolved; they passed with their whole company into more remote & vnknowne parts of *Africke*; lastly settled in the territory of *Sicca*, not without great fauour of people and no lesse profitte and gaine of soules: Vntill one *Fælix* a Priest of the *Arrian* heretikes, who not farre of preached his perfidious doctrine against

the

the ancient faith, through emulation and spite spurned against them. This fellow, great in power and auctority, but greater in malice, growing into feare, least by means of *Fulgentius* (whose learning now began to wax famous) sundry whom the *Arrian* nouelty had reduced might be reconciled: caused to be beset all the waies and pathes of the resorte of these two Monks. For *Fulgentius* though no Priest, yet vnder habit of a Monke fulfilled indeed the office of a Priest; not by reconciling any, but by holsome aduertisemēts winning and drawing whom he could to reconciliation. Necessary it was that who had shewed themselues such valiant warriours by abstinenſe, ſhould a little fall into persecutors hands, to the intent that by participating also in the combat of martyrdome, ſuffring inflicted torments for their faith, they might know and vnderſtand how much they had profited. It fell out therefore that these two as they walked by the way, lighted into the watchmens hands: & after apprehension were presently ſeuered, and carried (wel charged with bonds) vnto the *Arrian* Priest. Without faulte became they in this sorte

K iiij.

prisoners,

prisoners, and without warre captiues. *Fælix* at the very first fright cast away frō him certaine money which he hapned to haue about him for the brethrens suste-nance; committing vnto G O D that which onely for Gods seruants, had beene reserued. The *Arrian* at their approach before him very roughly and bluntly demaunded why they came out of their country in secret sort, to subuert *Christian Kings*: Kings terming all such as hee and his like had peruerterd from the faith *Catholike*. As they prepared to an-sweare and would faine haue spoken; he commanded them first to bee scourged. *Fælix* out of his great charity made pre-sently request, that brother *Fulgentius* might be spared: who (saide hee) can not well live to endure the extremity of the torment, but will of liklyhood send forth his innocent spirit vnder your hands: let rather your wrath be wholy wreaked vpon me; in whom lieth the absolute cause of our action. What I confesse I know to be true. *Fælix* therefore was most cruellic beaten: but not that *Fulgentius* should es-cape: Who being of tender constitution, as noble-borne, with much adoe sus-tening

ning the blowes of the staues (as himselfe afterwards tolde vs) aduised howe either to mitigate the enraged tormentor, or to gaine some respit and eate and cried out, that willingly hee would say somewhat, desiring that he might be heard. Stripes and bastanados being intermitted, he be-gan with his sweet eloquent mouth to re-cite cause of his trauaile into those quar-ters: giuing to the Aduersary no small wonder at his learning, and his flowing speech. Almost had the Priest forgotten his cruelty, and shame of the iniury was ready to embrace his obdurat heart: yet least he should appeare ouercomne with his words, he cryed out fiercely: *Lay him on lustely, and multiplying your blowes rend this pratler: what? weenes he, I trow, to seduce me al-fo?* Incredibly hereupon is he againe beaten: and then both of them deformedlie shauen, stript of their clothes and sent a-way packing all naked. But vnto them bredde neither such nakednesse, nor such boldnes, confusion: Nay verily by so base an iniury sustained for conscience sake, singulerly were they beautified. Forth then from the *Arrians* house depar-ted they no otherwise the as from a glo-
K iiiij. rious

rious combat, and as crowned with lau-
rels of victory: & in their returne found
luckily the money which Abbot *Felix*
had throwne aside. Rumor of this dete-
stable facte gaue vnto sundry no smal of-
fence, and namely to the *Arrian* Bishop
of the dioces: who had helde *Fulgentius*
deare and much faoured him, while hee
was yet a lay-man; and was now ready
to prosecute reuenge of his profered vio-
lence, in case he would seeke it. Where-
unto when many perswaded him, *Fulgen-
tius* gaue them this humble deniall. *Law-
full it is not for a Christian to meditate reuenge:
well knoweth our Lord how to repay the iniurie
inflicted on his seruants. If my case bee venged,
then loose I reward of my patience. Especially see-
ing it might scandalize many little oncs, if I a
Catholike and a Monke, should require iudge-
ment at an *Arrians* hand.*

V.

Fulgentius reading the wonderful liues
of the *Egyptian* Monkes, sayled thither-
wards (accompanied with only one bro-
ther) aswell to liue vnder a more stricte
rule, as also to leaue the title of Abbot, &
to liue againe vnder obedience. Driuen
was the shipp by force of weather and
winde to the hauen of *Syracuse*, chiefe Ci-
tie

tie of *Sicilia*. Bishoppe there, at that time
was holy *Eusalius*; who had a proper, mo-
nastery, whereunto he frequently resor-
ted, when he was somewhat voide from
Episcopall cares. In very charitable sort
were they by this Bishop entertained: he
perceiuing the sufficiency of *Fulgentius*
enquired the cause of his voyage; who
pretended search after his parents; as
loath of pure humility to lay open his in-
tended purpose: (and spirituall parents
he indeed sought) *Eusalius* easily found
the feigned answere, and by further que-
stions receiving the true motiue, diswa-
ded such iorney, assuring him that *Egypt*
was in schisme and seperated from the
communion of *Blessed Peter*: and added
*Without faith impossible is it to please God: and
what profiteth it to afflict the body with fasting,
when the soule shall want spirituall comfort?*
*Neither put thou thy faith in hazard vpon con-
ceiued regard of a more perfect life.* At *Syracuse*
liued *Fulgentius* one winter and though
not but at the good Bishops charity, yet
ceased hee not of that little studiously to
relieue the necessities of others: and win-
ter being past, he visited *Ruffiniamus*, a Bi-
shop likewise but heretically liuing in an
obscure

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obscure small islet of the *Sicilian* shore; beseeching his aduice also concerning the purposed iorney. Of whom in semblable sort dissuaded; hee was about to returne to his monastery : but better aduised would not omit the *memory of the Apostles*: but sayling to *Rome* venerably visited the places of holy *Martyrs*: and there beholding the order of the *Roman Nobility*, triumphant pomp of King *Theoderic*, & vniuersall gladnes of the cittie; he yet respeted not such worldly toies with delight, but by sight thereof stirred vp his minde to desire of heauenly ioyes: giuing this Ieslon of adiunction vnto his company. *Howe beautifull may the celestiall Hierusalem be when terrestriall Rome so glittereth? If such honor be giuen to louers of vanity; what glorie shall be imparted to the Saints, louers and folowers of truth?*

V. I.

Returning into *Africa* to the incredible ioy of his Monkes, being desirous of rest for loue of contemplation, but finding distractions in his monastery by necessity of charitable charge; to auoid the burden and care of ruling others, hee priuily stole vnto another monastery farre of amidst the shelly rockes of the sea, destitute

ute in a manner of all humane solace & necessaries. Where being received; as much as he passed all others in excellencie of learning and spirituall eloquence, so farre subiected he himselfe to al in humilitie and obedience: many bookees hee there copied out very faire with his owne hands, and not seldone made necessarie implements of Palme leaves. The rather in such secret sort had he sequestred himselfe into other quarters, for that his estimation was growne to be such, as that the noble-men and gentry employed themselues in a kind of contention who might most gratifie him: of whom *Silvester* the principal man of the *Bizacene* prouince bestowed vpon him a seate singularly fertill, and most commodious for erection of a monastery: which he gratefully accepting edified indeede such a place; but more glorious by the brightness of the vertues there resident, then of curious or magnificent building: neither endured he there to stay. His old Monks recouering notice of his abode, letted not instantly to require him: and great grew the dissencion; these seeking to regaine him, those other to detaine him: his owne choice

choice was to remaine with the later, in subiection : but the former complaining to B. *Faustus*, he laide chalenge to *Fulgentius* as to his Monke; threatening excommunication to the others if they obstinately resisted. In fine to his old monastry was he constrained to returne : where that he should no more attempt to slippe away for loue of spirituall vacance, they caused him to be consecrated Priest.

VII. Sundry Citties wanting Pastor s (for the Kings auctority had prohibited Bishops to be any more ordained) many of them sought and laboured to haue *Fulgentius* for theirs, & elected him outright. Secure neuerthelesse held he himselfe by reason of the prohibition; vntil such time that the Bishops which yet suruiued decreed that contrary to the Kings commandement and order, Bishops should be ordained in all places vacant : for then hid he himselfe, nor would be found. According as the Bishops had defined, were there out of hand, in all hast (least aduertisement should ouer soone arriue at the Kings eares) worthy Priests and Deacons euery where taken, blessed and consecrated : Only *Fulgentius* who was most

of

of all sought for, no where appeared. All solemnities of cōsecratiō being past, returned he, & discouered himself, wel hoping now to bee safe. But otherwise disposed God; For by great happe the city *Ruspe* remaining as yet vnfurnished, the citzēs getting incling of his discouery came vnto him, inuade him, hould him, cary him with them and not request but constraine him to be their Bishop. In which prelacy and dignity he nothing forgot the integrity of his former state, neither gaue ouer to be a monk. Meane and simple attyre he vsed, often went barefoot; wholly abstayned from flesh, oyle, and wyne: in no place would he be without company and presence of some monks of his. Shortly after ensued that which was before well enough forseen to be a lykely consequent; but contemned in respect of the churches necessity and destitution : that is, that the King exiled threescore Bishops and more into *Sardinia*: among them this holy Saint, who gladly mounted the commanded vessell, reioycing that he had a part in such a glorious confession. Diuers of his monks and clergy followed him : and arriuing into

into *Sardinia*, at *Calaris* began he a kind of monastery: For the Clearks and Monks liued togither at the same table & in the same house: only the Monks more strictly poisessed nothing, in propriety. And hereby his sermons conuerted hee many to monastical life.

VIII. Among the craftie fetches and persecutory driftes of King *Trasamund*, wherebv he endeououred to allure *Catholikes* vnto the *Arrian* inuentions, hee feigned desire of becomming a *Catholike*: and proposing diuers foolish & deceiptful questions pretended that he could not finde any man iufficient to answere him: Hearing therfore of *Fulgentius* he hastily sent for him. Who with good courage comming to *Carthage*, seriously confirmed the *Catholikes* in their faith: and with great pleasantnesse of speech, and gladnesse of cheere, he answered to all questioners, reiecting no man: so that sundry already rebaptized hee reclaimed from their errour, & reconciled them, instructed them to lament their fall; others hee exhorted not to loose their soules for temporall commodities: and whom hee saw at the pinch of perdition, with milde words he
so

so stayed and animated to a noble & generous resolution, that they were ashamed, and sorrowfully repenting, desisted to accomplish the *Fiendes* suggestion. Certain also by him established, who before were tottering, letted not with great confidence to reprove the weak-grounded impudency of the *Arrian* party. Thus turning the Omnipotent of heauen his enemies deuise to his proper glory. After this champion of Christ had stood in the Princes fight, hee was by him both found and acknowledged to bee euery way aunswerable to the reporte which went of his wisedome and learning: and certaine difficulties were proposed vnto him shortly to bee by him answered by writing. Which answere being framed, was first by the learnedst *Catholikes* conferred vpon, & then brought to the peoples knowledge before that it was deliuered vp. The King perusing the same with great attention; praysed his wisedome, wondred at his eloquence, commended his humility: yet was not worthy to vnderstād the truth. Not long was his stay in *Carthage*: for the *Arrians* clamorously incensed the King, compla-
ning

ning that *Fulgentius* had already reconciled some of their Priests, that the people fell apace vnto him, and that their whole religion stood in hazard. By whose importunity the King committed him againe into *Sardinia*. Late in the night was he brought a bord the shippe, that his departure might be for the present concealed from the people: but by contrarie windes so long was hee delaied vpon the shore, that during many daies togither, almost all the city came to him & taking their farewell cōmunicated at his hands. Great lamentation arising at his departure, he tolde to *Iuliates* a merueilous devout man (whose sorrow among the rest was most extreame) both that hee should shortly returne, and the Church obtaine peace: desiring him to keepe it secret. So great was his humility, that he never was delighted with doing miracles, neither desired that grace. Requested to pray for others necessities, hee vsually receiued these words: *Thou knowest (O Lord) what is our soules health, graunt of thy mercy vnto our necessity as farre forth as shall not hinder our spirituall profit.* Whatsoeuer hee by prayer so obtained at Gods hands, he imputed it to their

their faith, saying God had granted it to them, not to him. Hee was wont to say that Miracles make not a man iust and righteous, but famous.

Returning againe to *Sardinia* he began **XIX.** a fresh foundation of a new monasterie, assembling some 40. Monks or vpwards, teaching them principally to obserue exacte and precise pouerty; often and sundrie times putting them in mind, that no Monke was he, whosoeuer desired property in any thing: and that why one Monke should fare better then his company, there may perhaps bee iust reason through speciall infirmitie: but to challenge propriety was an euident signe of a proud will and couetous desire. To whom he any thing more distributed then to the rest, he willed them to be the more humble, saying. *Who taketh of the common so much, becommeth debtor to all: which debt onely humility ought to pay.* He gaue to every one what their neede or manifest reason required; but if any presumed to aske, hee denied it although there were happilie good cause. For (said hee) Monkes ought to content with that whch is giuen them: and they which aske; be it that they neede it, yet are they

in bondage to carnall desires: and haue not their mind perfectly set vpon heauenly thinges; seeing what they cannot giue by worldly bargaining & busines, they labour to purchace by petition. Ver-
y pleasing was it vnto him, if any of the brethren proposed a hard question: and gladly heard hee the doubts of any brother were hee neuer so simple; neither would hee for wearinessse or tediousnesse cease to yelde them reason vntill they confessed themselues satisfied. In corre-
ction so long would hee appeare seuere, as the necessity of discipline did compell; remaining, euен when hee seemed most displeased and angrie, nothing at all in minde troubled or disquieted.

X.

Trasamund the King taken away by death, Hilderic succeeding yealded liberty to the Catholick Church; and recalled the Bishops from exile: and Fulgentius was with inestimable deuotion of the Africans euery where receiued no lesse then if at euery place he had ben the peculier Bishop. With lights, lamps, tapers, and boughes they mett him: with whom reioycing he now reioyced, as before with them lamenting he had lamented. So enflamed was the deuotion

of

of people, that a showre happening, they with their garments held hollow ouer his head as by a tabernacle, sheilded him from the rayne. Enjoying his proper Sea, yet lyked he styll to reside amēg the monks; and in the monastery made himselfe subiect to Abbot Fælix: & where-
as in all great maters of the diocese his authority and aduise was sought, yet within the monastery in eu'ry thing, were it neuer so small, would hee be ruled by Fælix. Most of his clergy chose he out of the monastery, to encrease loue & ami-
ty in tyme to come betweene the Clergy and monks. He prescribed to his Clergy to hold their houses neere vnto the Church, to dresse each his gardayn with his owne handy labour, to haue a singu-
ler regard of pronōcing & singing well.

In the Councell of Vincense being by sentence of all the Bishops preferred in place before B. *Quodvultdeus*, who claymed the preheminence to his proper sea: the devout Father would not for the pre-
sent disroue the iudgmēt of the Coucel; but at the next Coucel he made supplica-
tion that B. *Quodvultdeus* might be recited and set before him; which was granted.

L iiij.

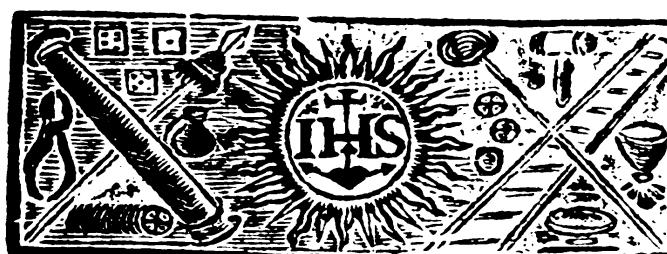
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XI.

A yeaire before he deceased, forsooke he ecclesiastical busynesse, and the monastry it selfe: departing into the Island *Circina*, with a few brethren; and there liued he in a monastry vpon a litle rock: as feruently persisting in mortification, as if he now began a fresh a penitentiall life. But by importunity of the people, needing him and complayning of his absence, he returned and shortly fell into greiuous pangues of siknesse: lying so some 60. dayes he often cryed; *O Lord, gue me here patience, and afterwards pardon.* Physicians perswading him to vse a bath; *Can bathes (quoth he) make that a man ha-
ving accomplished the course of nature should
not dye? if not; why then induce you me now at
my last end to dissolve the rigor of my long-ob-
served profession?* Calling lastly the brethrē about him, he thus spake vnto them. *Careful of your souls helth (deare brethren) haue I perhaps beene austere and hard vnto you. Who-
soeuer is greiuued, I beseech him pardon mee: and
if my severity haue possibly passed measure and
due moderation, pray ye to God that he impute it
not to me.* They all kneeling downe acknowledged, and affirmed him to haue beene alwayes louing, gentle, and milde towards

towards them. He replied. *God prouide you a Pastor worthy of his Maiestie.* Then calling for a summe of money, which as a faithfull steward he dayly accustomed to dispense vnto the needy, he willed it all presently to be disbursed: and reciting by memory the wydowes, orphāts, pilgrims, and poore, he allotted to euery one their portion. Soone dyed then amidst his prayers this vertuous man; and famous Doctor of the Church the first day of a new yeaire, the 25. yeare of his episcopall dignity, the 60. of his lyfe, hauing written very many treatises, against the heretiks; sondry sermons, and epistles. Whose tongue was of such force to mooue, that the Bishop of *Carthage* hearing him preach two dayes at *Carthage*, could not cōtayne from teares all the whyle, for ioy that Gods goodnes had giuen to his Church in those afflieted and confortlesse tymes, so noble an instrument of his glory.



ther for sandy deserts, neither at all, vnlesse they would turne *Black-moors*. Occasion of which their passage ouer the *Mediterrane*, was this. Of the two most eminent personages for martiall affaires; and famouest generals of the *Roman Empire* *Ætius* and *Boniface*; this later being by *Valentinian* the third, then Emperour, placed Gouernour of *Africke*; the former (who by ouerthrowing *Attila* with his innumerable *Hunnes* wonne afterwards incredible honor, but withal puffed vp his hart with swelling ambition) plotted surmises against him; as a destroier of the prouince, with aduise, that best might this appeare in that happily he would refuse to obey, if he were sent for. By letters in the mean space ful offeigned amity, gaue *Ætius* aduertisement to Erle *Boniface* that hee was held suspect, & like shortly to be discharaged of his dignity. Wherupon, being presently reuoked into *Italy*, hee made answere of expresse deniall: then, to prevent punishment, directed message vnto the *Vandals* in *Spaine*, promising if they would passe vnto him, to parte *Africke* with them. VVhich no sooner had they done, but that to the Erle came commissioners

sioners from Empresse *Placidia*, mother to *Valentinian*: for he hauing bin alwaies before found most loyall, great was the wonder at this strange demeanure. To whom when he had rendred reason, expostulating his seruices and the vnkinde abuses offered, laid also before their eies the letters of *Ætius*, and that they had returned due report of the truth, he was restored to grace. Hereupon, whereas before no arguments neither yet *S. Augustines* own ^{*} Epistle vnto him (which see- *Epist. 70.* meth about this point) could auert him from coceiued indignation; he now promised to do his vtmost for dispatching away and ridding the *Vandals* whose society he now began to detest. And first with many thousands of coyne he assayed thē: which offer rejected, he met them in battell but received an vtter ouerthrow at their hands. Diuine vengeance quertooke yet *Ætius* after certain yeares; for attempting extraordinary greatnesse he was by the Emperour preuented and put to execution. *Genseric* who performed this inuasion was but base sonne to *Gode- Procopi- giscus*, though being a warriar he preuayled to exclude from the regimēt his yonger

ger brother *Gonthar* the lawfully begotte
heire, and lastly made him from life.

CHAP. II.

TOuching the precise tyme of those things, which B. *Victor* mentioneth;
In chro. * *Prospere* who was bred vp vnder S. *Austen* noteth in his chronicle, that the *Vandals* crossed into *Afric* during the consulship of *Hierom* and *Ardaburius*, which fell in the yeare of our Lord 427. insinuating that the siege of *Hippo* with the death of the famous Doctor was 3. or 4. yeare after: that in the yeare 435. peace was made with the *Vandals*, the region about *Hippo* being yealded them to inhabit: and by him it seemeth that in the yeare 437. it was, that *Genserich* persecuted and chased the Bishops of his province, depriuing them of their churche, bycause they refused to become *Arians*, and embrace that religiō which he prescribed them to admitt. But vnto the *Vandals* sauage proceedings may (besyds the words of *Victor* this more pathetricall description of the first atēpts sett down by Bishop *Possidius* another of *Austens* disciples, yea no vngratefull light. In short

short tyme after, through the will and power of God, it came to passe, that a huge band, well armed with sondry weapons, well exercised in warres, of inexorable enemies (*Vandals*, and *Alans*, associated with the people of *Goths*, as also persons of sondry other nations) disborded it selfe by ship, out of the parties of *Spayne* on the other syde the sea, and rushed vpon *Africa*: and piercing through all *Mauritania*, euē vnto our prouincies, raging with all cruelty & atrocity, by spoylling, slaughter, and sondry torments, by fireing and other mischifs, as innumerable, so vnspeakable, destroyed whatsoeuer came in their way: sparing neither sexe nor age; neither the Priests or ministers them selues; neither the very ornaments, furniture, or ædifices of Churches. This most fierce proceeding, and hostile depopulation, that man of God *Austen* did feele don, and ponder to be don, not as other men did, but more deeply and profoundly, considering the same; and therein principally regarding before hand the dangers yea deaths of soules, more then ordinarily was wont; Tears became his food both

Possidius
in vita
Aug.

both day and night (* for who addeth vnderstanding addeth greif: and an intelligent heart is as a corrosive vermine to the bones) so that most bitter and aboue others moornfull led hee in patience the last aet both of his old age and life. For already saw this man of God the cities together with their buyldings vtterly subuerted the inhabiteres of vil- lages some of them extinguished by their deadly enemyes , others of them chased away and scattered abroad : the churches destitute of Priests & ministers; the holy Virgins also, and * what men soever professed cōtinency, euery where dispersed of these, part to haue dyed by torments, part to haue beene slayn by the sword; part the integrity of mind, body, & offaith being quite lost in captiuitie , after an euill and hard sort: to serue their enemyes. He perceiued likewise the hymnes of God, and laudes to haue perished from the churches; church buyldings in very many places wasted by fyre; the solēnities which vnto God are due vanished out of their proper places: * sacrifices and sacraments diuine either not sought for; or not easily

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a.
* Quos-
cunque
continē-
tes.

b.
* Sacrifi-
cia.

the person found who might impart the to the seeker: of those who fled into the mountian forests, & rocky caues, or dens, or els fortresses, of what sort soeuer; certaine to haue beene surprised and slayn, the rest disfurnished and depriued of necessary sustentations therby to pine troughe hunger: the gouernors moreouer themselues of the churches, and * those * Cler-
c.
of the clergy who happily had by Gods cos.
grace either not lighted vpon them, or els escaped their incursions, spoyled of all things and made bare, in most poore plight to beg relief. Scarce three among innumerable churches saw he now re-
mayning, that is of *Carthage*, *Hippon*, and *Cirta*; which by speciall benefit of God were not subuerted; & the cities of these stand permanent as furnished both by diuine & humane ayd: albeit *Hippon* after his death emptied of indwellers was by the aduersaries fyred . Amydst which euils cōforted he himselfe with the sen-
tence of a certaine wiseman saying. *No great thing shall it seeme that tymber and stones fall; and that men which are mortall must dye: all these accidents, hee (as deeply wise) with plentifull teares dayly lamented.*

Augmen-

* Regionum, al. regionū.

Augmentation finally gaue this also to his moornfull lamentations that those foes came in like maner to besiege the said city of the *Hipponeſes** *Regij*, which vntil then held her former state. Forasmuch therefore as in defence thereof was constituted one Erle *Boniface*, he who sometime had beene confederat of the *Goths* army; their siege continued about the citie almost 14. months: the benefit of the sea shore being withall cutt of. Therer had we also from the neighbouring territory, together with other our associat Bishops, betake our selues by flight; and there remayned during the whole siege. Where very often wee had muſtall talke cōcerning these misfortunes: and considered the dreadfull iudgments of God layd now before our eyes: saying; *Iust art thou O Lord, and rightfull is thy doom.* And altogether grieuing, groning, and shedding teares, wee besought the Father of mercies, and God of all conſolation, that he would be pleased to reliue vs from this tribulation. And it hapned that ſitting with him at table, & entercourse of ſpeech paſſing, he began to ſay in our preſence; *Yee ſhall vnder-*

ſtand,

ſtand, that at this preſent of our calamity, I aske of God, that either he vouch ſafe to free this citie ſo by foes enironed: or in caſe it otherwife ſeeme good vnto him, then to enharden his ſeruāts with courage to endure his pleaſure; or at leaſtwiſe to take me vnto him ſelfe, out of this world. By which ſaying of his being iſtructed from thence forwards together with him, and with our ſeuerall companies, and thoſe which inhabited the ſame citie, of the highest God we required the like. Behould then, the third moneth of the ſiege, tooke hee his bed, trauailed with feuers; and began to be exerciſed with his laſt ſicknes. Neither ſurely did our Lord defraud his ſeruant of the fruit of his praier: for both to himſelfe, * and to the citie, hee in ſeason obtained what before he had with wette praiers earnestly ſued for.

* For the Vandals through famine leſte the ſiege.
Proc.

CHAP. III.

Hereunto may bee added, that *Carthage* as is gathered out of *Prosper* was by *Genseric*, impudent violator of the concluded peace, frauduſtly ſurprized in the yeare of our Lord 439. & that 15.

M. j.

yeareſ

Psal. 118.

for cōsciēce sake, like fauor frō heauē to
haue bin found. Neither may I let passe,
that *Africke* as most other regions scour-
ged of God might (it seemeth) not vntru-

* Lib. de
prouid.

* Lib. 3.
cap. 19.

* Lib. 1.
cap. 8.

Iy crie out, *Before I was abased I sinned*: for
so farre was it runne in diliciousnes and
loofenes, that in *Carthage* (as bitterly la-
mented * *Saluian* Bishop of *Massilia* at the
very same season) might be seene men of
more discipline and seuerity in life to be
hissed at in the streetes, as if they were
wonders, or monsters; not doubting to
pronounce thereof, *That the passage of the
Vandals into Africke was not to be imputed vn-
to Gods rigour, but to the Africane wickednes*; &
* *Victor* himself acknowledgeth no lesse.
Adde wee this also out of *Procopius*, that
for better custodie of the purchased pray
were ordeined in ambushes and places
fit for guard, both *Vandals* and *Alans* vn-
der no fewer leaders then fourescore;
whom they tearmed *Chiliarchs* (* *Victor*
Millenarians) that is, *Captaines* of thou-
sands. Whereby the army consisting of
but 50. thousand gaue shew of 80. thou-
sand. Whereas also at the beginning *Van-
dals* only and *Alans* were held in roll; yet
admitted in time were other also of bar-
barous

barous nations; passing all vnder the
name of *Vandals*, except * *Moore* onely, * *Mauru-*
who at the last were in like manner re-
ceiued into the armie. ^{sis.}

C H A P. V.

T Hree tragicall acts hauing beene by
B. *Victor* of *Vtice* so represented, as
that wee haue not only heard, but in a
maner seene with our eyes, what can not
but make pious harts to bleed: & a forth
act being also performed, wherein some
qualification and hope of better times
began to appeare: it shall not (I know)
be vngratefull to all *Christian* eares, if I
exhibit the last accidents of this veritable
history; to which the Omnipotent him-
selfe gaue a gladsome * catastrophe. Nay * Conclu-
sion.
I may not be so harsh to their patient &
compatient harts, who haue sorrow-
fully (though not tediously) through pas-
sed the rafull relations; as to defraud the
of the consolatory part remayning be-
hynde. So to doe where impiety; at
least, a kind of inhospitality. And besides
the intermedian chances not vnplesant,
the finall euent most delectable to recite;
evidently shall it be manifest how a well

M iii.

pre-

prepared brest, should in aduerse times
not be deieected; for that God by admir-
able and incomprehēsible means com-
passed what we can not conjecture. Cō-
pendiously therefore to set downe out of
Procopius; what he at large deliuereth
the abstract and summe of things is as
followeth.

C H A P. VI.

* I. **G**ENSERIC being very far stept
into age, at the time of his death, left in his last testament, among other
things this dispositiō, that the succession
of his Kingdome should alwaies passe
vnto the neerest in blood of the males,
and among equall in blood to the eldest.
Thirty and nine yeares after the taking
of *Carthage*, dyed he: & to him succeeded
his elder soone * *Huneric*, the other bro-
ther * *Genzon* being before departed this
life. Successors to the hound *Huneric* were
first * *Gundabund* son to his brother *Gen-
zon*, who continuing in the steps of his
cruell predecessors, afflicted the *Christians*
(so alwaies and no otherwise termeth
Procopius the *Catholicks*, excluding the
Arians from that honorable name) and

by

* II.

* III.

* IIII.

by death was to late called away in the
twelfth yeaire of his reigne. After whom
* *Traſamund* took in hand the affaire of * V.
gouvernement: a man farre p'assing his
antecessors as well in wisdom, as magna-
nimity and courage: who also (by a
contrary course vnto them) not by tor-
ments and vexations, but by rewards &
honors inuited the *Christians* to for sake
their antient faith, and passe vnto his
Arianism, but those who would not re-
lent, he no way pressed with punishment
and affliction. And with *Anastasius* the
Emperor he alwaies maintained good &
perfect frendshipp. In this mans time
receiued the *Vandals* a sore ouerthrow at
the * *Moores* hands, farre greater then
euer they had in any skirmish before. In
the territory of *Tripolis* was a Generall of
the *Moores* named *Cabaon*, who percei-
uing the *Vandals* to intend him warre,
vsed this not absurd stratageme. He first
willed all vnder his commaund to vse
abstinence in dyet to containe from dea-
ling with women, and to refraine from
all iniury and wrong: then made he a
double munition or fortification; within
the one shutt the women, prohibiting

M iiiij.

vnder

to *Justinian* the Emperour was this *Hilderich*, evuen before hee was Emperour; and sundry presents had passed betweene thē. There was in the stocke of *Gizerich*, one *Gilimer*, sonne to *Genzon* (of whome is before mentioned) and nexte in age vnto *Hilderich*: a skilful warriour, of a sore wit, well furnished with meanes and euery way apte to inuade the state; and who otherwise by proximity and age was expected to succeede. But impatient of stay he letted not to thrust farre into the interest royall, to vsurpe auuthority; proceeded to traduce the King vnto the *Vandals* as a dull and not daring Prince: charging him also calumniously that hee entended to resigne and deliuer vp to the Emperor the whole dominion, togither with the *Vandals*. To which surmises credite ouer-lightly giuen, *Ilderich* after seauen yeares gouernment is togither with *Amer* and his brother *Euagene* committed to ward; *Gilimer* created King. Newes wherof being brought to *Justinian* the Emperour: he by curteous aduertisement wished *Gilimer* not so to violate *Gizerichs* will and testamente; nor persist in so open wrong. Vpō which message *Gilimer* forthwith put out

Amers

Amers eyes, and helde the other two in streighter custody: and to second Embassadours which *Justinian* shortly sent againe, he finally answered, that the Emperours curiositie was ouer great to ingest himselfe into the actions of other Princes; & pretended that *Ilderich* had attempted somewhat against those of the blood-royall, neither ought to be King for that his cares and employments were not vpon his kingdome.

CHAP. VIII.

GREAT indignation conceaued the Emperour at his tyrannicall obstinacy: Wherefore the *Persian* warre (as God would haue it) being with good successe freshly ended, & *Belisarius* the great Captaine, then present in *Constantinople*, hee resolued enterprise for the liberty of *Africke*. Some repugnancie yet therein he found, for the common people repiningly murmured & obiectēd the Emperour *Eos* fleete, that was in like attempt vtterly defeated, and the dreadfull ouerthrow giue to *Basiliscus*, wherby perished an entire army, & the common wealth became extremely impouerished: they refused there-

therefore to contribute vnto this warre. Furthermore not the stoutest of the Cap- taines, (in whom lay the hope of wel car- rying so great a charge) but were discou- raged, and sore dreaded the greatnessse of the danger: seeing first they had to ouer- come the Seas, then out of shippes to assault a strong and potent kingdome. The sol- diers also so lately returned from the Per- sian brunts, grudged that they shoulde now sodainely bee destined to other vn- knowne people and sea-combates, ere they had once beene so much as warme in theie owne country. None yet was found who had the heart or would pre- sume to dissuade the Emperour, excepte only Iohn the maister of the Pallace who with a graue and vehement oration de- horted that enterprise, which vpon hu- man reasons he held to be abhorred: tel- ling him plainly that by this iourney he should abuse to liberally both the blood of his best soldiers, and the publike trea- surie, and abilities of his subiects: vpbrai- ding that *Carthage* which hee would im- pugne was distant by land 140. daies ior- neies, and by sea so farre, that scarce in a yeare should report returne of what was done:

done: that if he subdued the *Vandals*, yet should he not be Lord of *Africa*, both *Si- cile* and *Italy* being vnder those strange nations dominion: happily also by this prouocation might hee drawe warres to his owne gates, and to the walles of *Con- stantinoplc.* He besought him therefore to desist from vndertaking so doubtfull and dangerous busynesse, and adding labours vnto labours.

Much moued the words of *Iohn* the Emperors minde; & much remitted he of his former feruor, towards poore *Afric.* There came not long after a certaine Bi- shop out of the parties of the East, & ob- taining to relate vnto the Emperour, that which he came for; told him that he had receiued from God a vision, wherein ap- peared the Emperour himselfe; and was sharply by the Almighty reprehēded & accused of great impiety, that hauing cō- ceiued the good purpose of deliuering the *Christians* in *Afric* from the hands of the barbarous, he had afterwards vpō no cause forsaken the enterprise: and that God promised the Emperour to assiste him; and to bring *Africke* into his subie- ction, as it had beene vnto the former an- tient

tient Emperors. No longer deferred *Iustinian* (animated by this oracle) but furnished ships, ordained *Belisarius* generall.

C H A P. IX.

THe first beginning of good lucke to this actiō was that *Pudentius* an *African*, reuolting from the *Vandals*, sent hasty word to *Iustinian* that if the army came to *Tripolie*, he should easily obtaine that territory for that few soldiers were there to resist. Which *Belisarius* accordingly, by the aide of *Pudentius* brought to good effect. Presently vpon which, *Godas* in likemaner, one of *Gilmer* s captains, gouernour of the great Island *Sardinia*, and by nation a *Goth*, sent submission to the Emperour, saying he chose rather to serue a iust King, then a Tyrant whose commandments were vniust. Towards *Carthage* were then directed 1000. footmen, and foure thousand horsemen: with them 400. *Eruls* and 600. *Hunns* all vsing their bowes. The nauy was in all 500. vessels, mariners 3000. and of voluntary aduenturers from *Constantinople* 2000. In the seuenth yeare of *Iustinians* empire was this expedition addredded: and *Epiphanius* Bishop

shop

*

shop of the citie blessing (as the maner is) the fleet in the Emperours presence led one by one into a ship, such soldiers as had lately beene baptizēd. In this fleet passed with the rest *Procopius* author of this history, confailor for the warres vnto the Generall *Belisarius*: and passing by *Syracuse* he got intelligēce that the *Vandals*, were attempting against *Goda*, but that there was of the *Roman* forces no dreade at all: in somuch that *Gilmer* as most securē had abandoned the sea costes, & was resident at *Hermione* foure daies iorney vp into the contrey.

Approching to sight of the *African* shore, great consultation was had how to proceed. *Archelaus* (contrary to the affection of the soldiers, who weary of the sea would presently haue sett to shore) perswaded to deferre landing, for that all that shore was both subiect to tempests, and destitute of hauens: adding that all the townes of *Africke*, except only *Carthage* were by *Gizerich* in time past dismāttled of their walles: for which respects he preferred directly to assaile *Carthage* neere whereunto was a goodly hauen, & vngarded; from whence their could be no

more distance to hold on the lefte hand; on the right hand kept he the sea: commanding the nauy as well as they could to obserue the proceeding of the army, and to keepe neere vnto it. In this order marched the army forwards, no faster then after 80. furlongs to a daies iorney: with such moderation also & discipline, that the husband men round about, hid not themselues for feare, but securelie brought all necessaries to the campe and freely sold them.

CHAP. XI.

GILIMER vpon first newes of his foes approach, wrote vnto his brother *Ammat* at *Carthage*, that hee should put to death *Ilderich*, and whomsoeuer els of their kindred that hee had in prison: and haue the *Vandals* with all the muniti-
on of the city in a readines; that they might in the streights at *Decimum* (a place 70. furlongs from the city) inclose the emperials as fishes in a nette, betweene their two armies. *Belisarius* being come to *Decimum*; *Gil:mer* vpon that very day dispatched his brothers sonne *Gibamund* with 2000. *Vandals*, charging the to keepe on

on the left hand, and he himselfe pursued the taile of the *Romane* army: meaning that so they should bee on three sides inuaded. And surely had not *Ammat* by three houres space preuented his opportunity, enough to doe had the *Romanes* found: but he about noone went to *Decimum*: and (which was as bad) leauing behinde him at *Carthage* the best part of the *Vandals*, he hastely left them word to follow him to *Decimum*, and going for-ward with a fewe encountr'd with *Iohn*, where 12. of our valientest being at the first ouerthrowne *Ammat* himselfe soone bare them company; whose death seene, the *Vandals* mainly flying backe stroke terrour in the rest whom they mett from *Carthage*; who conceiuing the victors to be more in number then they were, tur-
ned likewise backe: and were chass'd by *Iohn* to the very gates of *Carthage*; looing in their whole number neere 2000. per-
sons. About the same time met *Gibamund* and his 2000. soldiers, with the *Hunnes*, in the fielde of *Salt*, 40. furlongs from *Deci-
mum*, voide of habitation or trees: and were by the at the first onset ouerthrown and slaine. *Belisarius* in the meane space

drawing toward *Decimum*, knew nothing of all this which had hapnied ; & sending before him the *Captaines* of the confederats, hee followed with the maine battell. *Gilimer* and his *Vandals* meeting with the formost; great grewe the contention whether party should gaine a certaine high hill which seemed of great aduantage. Frō which the *Vandals* so droue the *Romans*, that they fled to a towne 7. furlongs thence, (where *Belisarius* had placed *Vlar* a captaine of speares, with 800. men of armes) in confidence of there being succoured. But the contrary fell out; for these likewise growing into great terror tooke feareful course toward *Belisarius*. At which time, if *Gilimer* had followed his fortune, hardly could the *Romans* haue susteined him, so great was their dread, and so great the multitude of the *Vandals*. Or if hee had gone toward *Carthage*, he had oppresled *Johns* troops which strayed out of order, he had saued the cit-ty; and meeting with our fleete had with no adoe destroyed it : But he descending downe the hil, at the sight of his brothers body gaue his minde to lamentation and funeral. And *Belisarius* after he had staied those

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those which fled, and vphrayded them of
cowardise; and receiued aduertisement of
Ammat's death, with what els had passed,
in posting speede hee couragiously flew
toward the *Vandals*, whom finding vnwa-
ry of his appraoch, and in litle order hee
put sodainely to flight; the night hind-
ring their pursuit.

CHAP. XII.

THE next day passed the whole army to *Carthage*, but comming late entred not the cittie: although the *Carthaginians* presētly set open their gates, placed crest-ssets & torches in euery quarter, & made bone fires throughout the city all the night long. Annexed to the Kings Palace was a strong prison; wherein among others, were diuers merchants, who had bin desired to aide *Silmer* wthē the warre began: & were to haue bin executed the same day, wherein *Ammat* was slaine so neere was their life at the brink. The keeper of this prison vnderstanding what had passed at *Decimum*; & seeing the fleet now drawing toward the port, comming in to thē, who since their first imprisonment neuer heard glad word, but in dongcons

N iij. houre-

hourely expecting death; asked them what they would depart with all their goods to him which would set them free. To their answere to take what he would; he replied, that they should onely sweare to sticke by hym in any troble that might befall him concerning them. Which grāted, setting them at liberty, hee himselfe went away with them. *Belisarius* before he would enter the citty, againe admonished the army how singuler modestie would be expected at their hands, in this so great and godly a citty; shewed them that they ought to repute all the *Africans* as *Romans*; and how shamefull it were to be vnciul and rude towards those, whose liberty and safety they came to assert against the Arrianizing *Vandals*. Entring he mounted into *Oilimers* Throne; where came before him certaine merchants, and others, complaining that the night last past their goods had bin rifled by his mariners. The iust and generall Chieftaine, louer of all honesty, & obseruer of equity, forced *Catonymus* author of the insolency vnder oath to bring forth all the parcelis stolne; which hee accordingly represented; but perfidiously notwithstanding

standing vpon a suddaine secretly fled to *Constantinople* with those rapines, where not long after taken with an apoplexy, berefte of his wittes, and depriued of his periurde tongue, hee deceased in a most wretched plignt: At his entrance memorable it is to see the great discipline of the army, and the singuler confidence of the inhabitants; for neither was there any ill language giuen on any side, neither was any shop shut, or any thing not set forth to ordinary sale. Which was wonderfull strange in a cittie freshly taken, & changing gouernment. The *Vandals* which had fled to the churches; hee tooke into protection, and gaue them safety: then addicted his minde to repaire the walles which were exceedingly ruinous.

C H A P. XIII.

A N olde said saw had beene in the mouths of the multitude, that G. should chase B. and againe B. chase G. which now all saw apparātly fulfilled in *Genserich* and *Boniface*, *Belisarius* and *Gillimer*. Cleered also was at this time another ambiguous prediction, much to be noted: and thus it was. Principally ho-
N iiiij. noured

noured aboue others, among the *Carthaginians*, was the holy man *Cyprian*, whose feast they yearly celebrate in the most goodly temple of the same Saint a litle without the Citie. This church had the *Arrian* hereticks taken into their owne charge, expelling the *Christians*, and driving away the Priests with great reproche. The *Africans* being much grieved hereat, it is said that *Cyprian* appeared in a vision, willing the *Christians* to be of good comfort, for that shortly he himselfe would reuenge the iniury. With great certaintye expected the *Africans* this promised euent; vtterly to seek when or in what sort it were to be expected. Vpon the very eue. of this Saints feast was it, that the many emperiall was discouered from *Carthage*: whereupon the *Christians* assoon as *Ammat* was departed against the *Roman* forces (while the euent was yet vncertaine of battell) taking to themselues good hope presely thrusting out the *Arrians* released the Temple sanctifie it a new, purge the superstitions of the *Arrian* hereticks; hang vp rich and beutifull offrings, sett lights in redyness; put in order the golden vessels and pretious

tious paraments, fetching them forth from their secret repositories. The rest of the *Christians* also when they heard of the good successe at *Decimum*, hastning to the same church lightned all the tapers, and lamps; assisting the Priests to whom the function of all such things appertained. In somuch that the *Vandals* themselues held so manifest a fulfilling of this prophecy in great admiration.

CHAP. XIII.

GILIMER ignorant how to repaire his Rate, sollicited the vplandish of the *Africans* to intercept *Roman* soldiers if they stragled, promising for euery head brought him a peece of golde. Many indeed of the seruants were in that sort slaine; whom *Gilimer* performing his conuenant, supposed to be so many men of armes. Neither fownd he presenter confaile then to send for his brother *Zazon* (who in this meane season had receiued *Sardinia* from *Godas*) and concerning his hasty returne, he sent him a letter, wherin he thus complayned: *It was not Godas that called thee into Sardinia: but the bitter fate of the Vandals bereft mee at this exigent, both of thee*

the *Moore*s most wretched and miserable; they euer after the cōquest of *Africa* kept a most bountifull; went attired in silkes & veluets; gaue themselues to playes and sports, to musike & hunting, to banqueting & recreations. *Moore*s contrariwise leade their liues in cotages, where they scant stand vpright or can stirre, wanting neither Sunne, nor snow, nor any other misery of their climat: sleepe on the bare ground (the best among them laide but somwhat betweene) forbidden by law of their country to chaunge attyre after the seasons; but a boystrous course ragged weede they at all times wore alike. Ignorant they are what bread or wine is; but, whether it be wheat, rye, or barley, which they can gette, they neither grinde it to meale, nor bake it, but eate it iust as beasts doe. This harsh conuersation & custome made the *Vandals* to thinke death not vnplesant, nor seruage shamefull. Which not being hidden from *Pharas*, he by letters invited *Gilimer* to render himselfe, which hee not without abundant teares perused, and returning answere that hee had rather suffer what he did, then what his enemies would do vnto him; he concluded

cluded with request of a citharne, a lofe of bread, and a sponge. Which last clause was not vnderstood, vntill the messenger explicated, that he desired a lofe, because since his comming to the mountaine hee neuer had so much as seene any baked bread; a sponge, to wipe away his teares; the citharne, to solace his calamities with some wonderfull dittie, being expert in musike. *Pharas* pittyng his case, & in him the vncertainty of humane conditions satisfied his petition: but more strictly obserued his custody and charge. Three monthes continued this siege; *Gilimer* no lesse afflicted in his health thē in his hart, constantly yet persisted obdurat, vntill a poore *Moor-womā* in his sight had set certaine brused corne, to drie ouer a hyrdle: neere therunto sate two children; the one *Gilimer*s brothers sonne, the other the *womans*: who grieuously pining with hunger; the *Vandal* first caught the lumpe raw, and scalding hotte, and thrust in his mouth; which the other, tugging him by the haire of the head, forced him, halfe bitte as it was to deliuer out of his throte. Which *Gilimer* seeing presētly conceiued it ominous to his owne fortunes & vpon con-

conditions pacted, rendering himselfe was-
sent to *Carthage*.

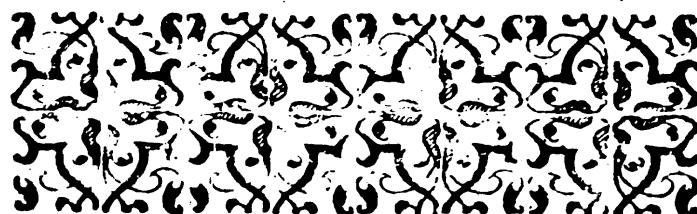
CHAP. XVII.

Option after this came to *Belisarius*, from *Justinian* the Emperour, that either hee should come to *Constantinople* together with *Gilimer* and the captiue *Vandals*, either els stay behind them, at his discretion. But he finding that enuie, had begun to thrust out his sting against him, resolued vpon going in person to excuse him selfe vnto the Emperour. And there according to his worthy deserts receiued he those honors, which neuer had any priuat man since the time of *Titus* & *Vespasian*; but only Emperours themselues if fortunately they subdued some whole nation. For at his entrance, before him went the trophees and spoiles, with the captiues; and he himselfe triumphing (yet on foot) followed after through the citie. The spoiles were no meane matters: golde thrones of estate, rich chariots, pretious furniture, plate of massiue gold, pretious stones, siluer many thousands of talêts: Much of that which had in times past beene taken out of the palace at *Roma*.

Among

Among which were also sondry noble and excellent peeres of the *Iewes*, which ofold were by *Vespasian* and *Titus* translated from *Hierusalem* out of the Temple. These a certaine *Iewe* beholding, forbore not to say aloud, that those things ought not be but where King *Salomon* first placed them: that for profaning them had *Rome* by *Genseric* beene saft, and for the same respect *Gilimer* by *Belisarius* overcome. Which speech comming to the Emperours eares, he greatly dreaded, & willed all those things to be caried vnto *Hierusalem* for the *Christians* churches. Last of all followed *Gilimer* with the principall of the *Vandals*: & comming vnto the Emperours presence lamented not, but only vtred those words of the Scripture: *Vanitie of vanitie, and all vanitie.* To him & Eccl. 5. to his kindred assignd the Emperour certaine honorable enterteinement in *France*: but into the number of the Patriicians or Nobility he might not be admitted, bycause he would by no means renounce the *Arian* sect. Shortly after was to *Belisarius* decreed a triumphe after the fashion of the antient Captaines. Caried in a siluer chaire of honour vpō the shol-
O j. deres

and *Arians*; & revolting from their Christian Emperour *Rodulph* of *Austria*, haue voluntarily submittid to the heareyn *Turk*, and made a league with *Heil. God* & his holy mercie auert the dredfull conseqüences, which I haue horrour to think vpon how imminent they are vpon our neighbours neckes. Beginning with piti-fall ruines of the faith and the detested propagation of infidelity in former age: I am constrained by similitude of causes to dread like lamentable effects in this of ours; and therby with regret & obtestation of publick moane, through expectation of publique miseries, to conclude the *Vandal* persecutions: Which otherwise, seeing the Almighty restored to the *African* church, golden times, ought to haue ended in a golden period.



T V V O T A B L E S.

BY THE FIRST NUMBER
is designed one of *Victors* three Books:
by *M.* The Passion of the seauen
Martyrs: by *F.* The life of Saint
Fulgentius: by *C.* The continuall into
the Historie. The last number
importeth the Chapter.

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f. 10. read licentious
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la
f. 30. read made of stub-
bed palmes
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stinct by it selfe & no
partt of the 3. booke.

f. 133. read rebaptiza-
tionis
f. 134. read serpentine
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f. 211. read large and
f. 212. read moan.

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